

Government of Madras.

PUBLIC DEPARTMENT.

Recd.

} 1912.

Enclosures

Regd.

Spare copies

G.O. No. 919, 29th July 1912.

Epigraphy.

Recording the progress report of the Assistant Archæological Superintendent for Epigraphy,
Southern Circle, for the year 1911-12.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT

READ—the following papers :—

I.

Letter—from M.E.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).

Dated—Ootacamund, the 27th June 1912.

No.—269.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1912.

PART I.

OFFICE ROUTINE.

Rai Bahadur V. Venkayya Avargal, M.A., Government Epigraphist, having been granted privilege leave for two months, the Government of India were pleased to appoint me to officiate for him (Notifications of the Government of India Nos. 212, 213, dated Simla, the 23rd June 1911, republished on p. 642 of the *Fort St. George Gazette*, dated 11th July 1911). I took charge of his duties at Ootacamund on the afternoon of 17th July 1911. During this period my Senior Sub-Assistant Mr. G. Venkoba Rao was ordered (G.O. No. 704, Public, dated 30th June 1911) to act for me as Assistant Archæological Superintendent for Epigraphy, Southern Circle. Mr. D. Mahabala Rao, B.A., a Kanarese graduate of the Madras University, was appointed probationary Epigraphical Student on 19th July 1911. A tour clerk on Rs. 30—3—45 (biennial) and an additional peon on Rs. 8 were sanctioned by G.O. No. 228, Public, dated 6th March 1911, and I selected for the former, Mr. G. V. Rangarajayya who was, for about four years, a clerk in the Madras Corporation office. He joined this department on the 19th of June 1911. I am glad to report, from the willing way in which they are at present discharging their duties, that both Mahabala Rao and Rangarajayya promise soon to turn out efficient and useful hands. On 1st December 1911, Mr. Venkoba Rao was granted combined privilege leave and

furlough, for six months in order to enable him to appear for the ensuing examination in the History branch of the B.A. degree (in which he has already passed in two branches) and to complete it (G.O. No. 265, Public, dated 15th April 1909). During the absence of Mr. Venkoba Rao, Mr. K. V. Subrahmanya Aiyar, my Junior Sub-Assistant, was promoted to the place of the Senior Sub-Assistant; but his place proper, had to be kept vacant for want of an efficient hand to succeed him. The Epigraphical Student being only a probationer was not, in my opinion, sufficiently trained and qualified to fill up the place and an untrained outsider could not have been of much use. In spite of these changes and the prolonged vacancy caused thereby in one of the senior appointments, the work turned out for the year under review (below, p. 6, paragraphs 10 to 15) has been a productive one and this, I acknowledge, is due no less to my energetic Assistants than to the favourable opportunities that have offered themselves to facilitate our investigations.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

2. Immediately after assuming the duties of the Assistant Superintendent, Mr. Venkoba Rao started for Mysore to complete the special tour in quest of Chōla inscriptions which I had commenced on the 17th of January last year (G.O. No. 558, Public, dated 2nd July 1910). He had just finished the Kolar district and a part of Mysore before he handed back his charge to me on 18th September 1911. He was asked to continue his tour for another month in Mysore and had practically finished all the places marked for Chōla inscriptions, before returning to Ootacamund on 11th November 1911. What he has still omitted would be only very few records—such, as are either too fragmentary or are not of much use for Chōla history.

3. On Mr. Venkoba Rao's return to head-quarters I left Ootacamund for Madras with my tour clerk and arrived at the latter place on 16th November 1911 in order to examine Valuvadūr and Mādambākkam which were brought to my notice by the Archæological Superintendent. On this occasion I also visited Kalattūr and Tiruvānakkōyil—two villages near the South-Indian Railway station of Vottivākkam—and Tiruvorriyūr, 6 miles due north-east of Madras. At Kalattūr I found a fine old temple of Śiva in which the *liṅga* is not of the ordinary kind. The top spreads out into a cap-like canopy over the trunk of the *liṅga* and receives, perhaps, on this account, the name Muṅkudumīśvara (i.e., Īśvara with a tuft in front). The only other *liṅga* that I know of, which bears comparison with this, is the one of Paraśurāmēśvara at Gudimallam (*Iud. Ant.* Vol. XL. Plate, facing p. 104). I discovered in the Muṅkudumīśvara temple an old Pallava inscription of the time of Nandivarma Mahārāja (9th Century A.D.), got it removed from its unsafe position in the floor and set it up in the courtyard of the temple for eventual removal to the Madras Museum. The temple is at present totally neglected by the people and deserves to be included in the list of conserved monuments, both on account of the peculiar *liṅga* which it enshrines and the many Pāndya and Chōla inscriptions engraved on its walls. Tiruvorriyūr is one of the famous places sung in the *Dēvāram* hymns and of wide popularity as the abode of Paṭṭinattu-Pillaiyār, a non-Brahman saint of the modern age whose liberal interpretation of the Vēdānta has found acceptance from the teachers of all creeds. The Ādhipurīśvara temple at Tiruvorriyūr is unique in not having come within the destructive purview of the Nāṭṭukkōṭṭai Chetties. The perfect condition of its central shrine, the closed hall, the surrounding verandah enshrining minor deities, the *prākāras* and the group of small temples in its courtyard, make Ādhipurīśvara a perfect model of temples built in the orthodox style and must, in my opinion, be protected scrupulously from any possible danger to it by vandalistic hands. The hundreds of old inscriptions that fill every available space on the walls of the shrine, on the round pillars of the verandah, the stone-paved floor and the second *prākāra* wall, had not been completely secured in previous years. As the places included in the current programme were many and I had to finish them before the expiry of the field season, I regret that I was not able on this occasion to copy more than half a dozen records on the second *prākāra* wall. In the ensuing year, however, I hope to see all epigraphs of the Tiruvorriyūr temple, secured and photographs taken, of most of its fine sculptures.

4. On the 2nd December 1911, I reached Puttūr in the Kārvēṭinagar Zamindari and examined a number of places in its neighbourhood with a view to find some fresh material for the history of the Sāluvas who usurped the Vijayanagara kingdom in the 15th Century A.D. and to discover, if possible, some epigraphs of the undefined period immediately preceding the occupation of the Tondai-maṇḍalam country by the Chōlas. In both of these I was sadly disappointed inasmuch as my surmise in the former was proved to be wrongly founded on a few Sāluva titles which the chiefs of Kārvēṭinagar, like the Sāluvas of the 15th Century, bear even to this day, and the latter could not be met with except after an elaborate and patient search.

5. An excellent temple, now completely abandoned, is the one of Paraśurāmēśvara at Attirāla which I visited after reaching Rājampēṭ in the Cuddapah district, in order to inspect the villages Lēpāka, Mandapalle, Pottapi and Rāyachōṭi included in my programme for 1911-12. The first storey of the *vimāna* which is elaborately sculptured, is still in good preservation but is interrupted from view by prickly-pear which has covered it from all sides. I would strongly recommend the immediate removal of the cactus and the conservation of the temple, chiefly on account of its sculptures—a rarity in the Telugu country surrounding Cuddapah. On the hill overlooking this old temple of Paraśurāma, are also found a Vishnu and a Śiva temple of comparatively recent origin. To these latter, the people attach much importance and spend large sums of money on festive days in continuation of the Śivarātri. On the very summit of the hill is a turret visible from a long distance over which used to be made, till very recently, bonfires on a large scale to celebrate the Śivarātri and the Kṛittikā festivals.

6. Before the beginning of the new year I reached Rajahmundry and from there visited the hill of Kōrukonda on whose top is picturesquely situated the temple of Lakshmīnarasimha. Fine pillars and sculptured panels round this temple which bear illustrations from the Rāmāyana, are most interesting. The Municipal Museum at Rajahmundry possesses a modest collection of local antiquities of which a set of copper-plates and a few inscribed stones were examined with the kind permission of the Honorary Curator, Dr. A. P. Fernandez who also gave the copper-plates to me on a short loan for taking ink-impressions of them at head quarters. I left Rajahmundry for Vizianagram on 8th January 1912 and examined about half a dozen villages in the Vizagapatam district before the end of January. Here, the photographer, who was permitted to remain for some time at head-quarters after two months of continuous touring in Mysore, joined my camp. Early in February I came to Dharmāvaram (Anantapur district) and from there examined, first, Pārnapalle in the Pulivindla tāluk of the Cuddapah district. About 2 miles south-east of this village, in a gorge between two ranges of hills, is the famous spot of Kōna or Kanvāśrama whose group of temples (No. 174 of Appendix D) and the natural spring that serves as a set off against the monotonous rocky scenery around, attract thousands of people each year to receive the blessings of the sages who are supposed to dwell there even to this day, from time immemorial. No inscriptions exist to justify the high antiquity attributed to the spot. A forged copper-plate inscription from the village Kōmannūtala of the same tāluk was brought to me for examination. It was found to relate the story, popular in that locality, of how seven Kōmaṭi brothers offered their heads at Kōmannūtala to please god Veṅkaṭēśa of Tirumala, having there found by his grace small wells of fresh water on what was originally a bare rock, to quench their thirst. On hearing of this miraculous work of god brought about by the persistent devotion of the Kōmaṭi brothers, the community of merchants (*nagaras*) in the Vijayanagara and Ādavēni countries built a temple on the spot in memory of these devotees and endowed it with voluntary contributions. All this is stated to have happened in the Śaka year 856, Jaya—a date quite fabulous and inconsistent with the modern characters in which the record is written. The temple of Lēpākshi contains the finest of sculptures in the Anantapur district. It has been conserved by Government and saved from the heinous iniquities that the irreligious and ignorant folk surrounding it are reported to have been subjecting it to, prior to conservation. The Vishnu temple of this village is commemorated by a popular Telugu bard who wrote the dramatic poem *Lēpākshi-Rāmāyanamu*. The Vijayanagara records of the temple which are about a dozen in number, could not all be copied for lack of copying materials at the time of my visit. I, therefore, secured only a few on the back wall of the surrounding verandah which are earlier than the rest and belong to the kings of the first dynasty

7. Parigi near Hindupur, surmised to be identical with the historic town Paṛivi, the capital of the early Bāṇa kings, was next examined. Below the bund of the tank where the old town is supposed to have been located are still found three temples dedicated to Dharmēśvara, Bhīmēśvara and the Saptamātrikas. Some fine images in the vicinity of these temples and the huge *nandi* wrought in black stone (Nos. 177 to 181 of Appendix D and No. 18 (a to g) of Appendix E) clearly suggest that the site must have been one of some historical importance in early ages though no conclusive epigraphical evidence has been found to prove the identity of Parigi with the ancient Paṛivi.

8. At Gorrepalle (in Kanarese, Goravanahalli), not very far from Hindupur, is situated a big stone temple of Mahālakshmī, built about the 16th century A.D., during the reign of the Vijayanagara king Achyutarāya. One side of its high *prākāra* wall has completely fallen down (No. 176 of Appendix D.) and a good portion of what exists, including that on which the inscriptions are engraved, is threatening to collapse at no distant date. The Government might be pleased to refer to the Archæological Superintendent the advisability of repairing the *prākāra* wall of this temple and of including it in the list of conserved monuments, if he thinks it worth doing so. On leaving the Anantapur district I was unavoidably detained at Bangalore for about ten days on account of indifferent health and returned to Ootacamund on the 9th March 1912 closing the tour for the season after an absence of a little less than four months from head-quarters. The appended diary will show the extent of country traversed by me from 15th November 1911 to 9th March 1912

DIARY.

1911.

- November 15th and 16th.—Ootacamund to Madras.
 „ 17th to 1st December.—Halt at Madras; examined Mādambākkam, Valuvadūr, Pāṇḍūr, Kaḷattūr, Tiruvānakkōyil and Tiruvorriyūr.
 December 2nd.—Arrived at Puttūr.
 „ 3rd to 14th.—Halt at Puttūr; examined Nārāyaṇavanam, Kempulapālaiyam, Nediyam, Karumbēḍu, Sattravāda and Kārvēṭinagar.
 „ 15th.—Arrived at Rājampēt.
 „ 16th to 27th.—Halt at Rājampēt; examined Attirāla, Pōli, Lēpāka, Taṅgaṭūr, Pottapi, Ūbali, Mandapalle, Voṇṭimittā and Rāyachōṭi.
 „ 28th and 29th.—Rājampēt to Rajahmundry.
 „ 30th to 7th January 1912.—Halt at Rajahmundry; examined Kōṅṅukonda and the local Museum.

1912.

- January 8th.—Arrived at Vizianagrum.
 „ 9th to 12th.—Halt at Vizianagrum; examined Koyyakonda.
 January 13th to 18th.—Vizianagrum to Madras and back; met the Director-General of Archæology and discussed with him some questions in connection with the revised edition of *Coorg Inscriptions* by Mr. Rice.
 „ 19th to 22nd.—Halt at Vizianagrum; examined Dharmapuram, Śiṅgavarapukōṭa, Lakkavarapukōṭa, Guḍivāda and Rēga.
 „ 23rd.—Arrived at Anakapalle.
 „ 24th and 25th.—Halt at Anakapalle; examined Mādugula, Chōḍavaram and Vaddādi.
 „ 26th and 27th.—Anakapalle to Dharmāvaram.
 „ 28th to 9th February.—Halt at Dharmāvaram; examined Mallināyinipalle, Pārnapalle, Chennakottapalle, Dādalūru, Nāgasamudram, Mēlāpuram and Kanumukkala.
 February 10th.—Arrived at Hindupur.
 „ 11th to 21st.—Halt at Hindupur; examined Gorrepalle, Kodigepalle, Mōda, Konakonda, Parigi, Pūlaguṇṭa (Vūlikuṇṭa), Kaggallu, Chōḷasamudram, Lēpākshi, Gōraṇṭla, Vānavōlu, Malagūru and Maṇēsandra (Mannesamudram).
 „ 22nd.—Arrived at Bangalore.
 „ 23rd to 3rd March.—On casual leave at Bangalore.

March 4th and 5th.—Bangalore to Madras.
 „ 6th and 7th.—Madras.
 „ 8th and 9th.—Madras to Ootacamund.

TOURS OF THE ESTABLISHMENT.

9. The newly appointed Epigraphical Student and the photographer accompanied Mr. Venkoba Rao on his tour in the Mysore State and visited about 38 villages where they copied the Chōla epigraphs already referred to and secured some excellent photographs (Nos. 149 to 167 of Appendix D). Mr. Venkoba Rao having proceeded on leave immediately after his return from Mysore, the entire burden of carrying out the programme in the Madras Presidency had to be divided between myself and my Junior Assistant Mr. K. V. Subrahmanya Aiyar. The latter left Ootacamund on 17th July 1911 and began copying inscriptions at Kundāni and Tīrtham in the Salem district for supplying to Mr. F. J. Richards, I.C.S., who has been engaged in revising the Salem District *Manual*, some definite information regarding the identity of this Kundāni on the Ghats with the Hoysala capital of the same name mentioned in some epigraphs of that dynasty from the Mysore country. Though the results of Mr. Subrahmanya Aiyar's mission have not directly proved this fact, the records copied by him are not without some interest for local history. The temple of Mahalingasvāmin at Tiruvidaimarudūr whose central shrine is being pulled down for renewal by the Nāttukkōttai Chetties, was next visited and 616 slabs of the central shrine which are covered with ancient writings were marked in an intelligible order, so that they may, after being removed from their present position, be arranged in the *Chitra-prākāra* of the temple as agreed to by the Chetty superintending the repairs. The inscriptions of Tirunāgēśvaram near Kumbhakōṇam and those of the Nāgēśvarasvāmin temple at Kumbhakōṇam which were left uncopied in previous years, were next secured. Mr. Subrahmanya Aiyar has noted that some of the big stone images placed round the shrine of the goddess in the Nāganāthasvāmin temple at Tirunāgēśvaram, may be of Jaina origin. Curiously enough one of the inscriptions copied in the village street seems to lend support to his supposition (below, Part II, paragraph 12). After finishing a number of other places in the Tanjore district including Tillasthānam where, at the instance of the Government Epigraphist, he has copied some interesting Chōla records, Mr. Aiyar reached Madura but was suddenly called back to headquarters on 31st August 1911 on account of urgent business in the office and remained there till 6th November 1911, when again, he started on a second trip for the season. He reached Madras and stopped there till the 25th examining some villages of the Chingleput and North Arcot districts which were within his easy reach from Madras and helping, at intervals, the Government Epigraphist at Mambalam, in passing the final proofs of *South-India: Inscriptions*, Vol. II, Part IV. I am glad to note that at Adaipalam in the North Arcot district he has discovered an important record of the time of the famous Śaiva scholar Appaya-Dīkshita of which I shall have occasion to speak in Part II, below. From the 25th of November 1911 to 31st January 1912 he was touring in the Madura, Ramnad and Tinnevely districts and has secured a valuable Brāhmī inscription and two Vatteluttu records in the natural cavern at Karuṅgālakkudi (kindly brought to my notice by the Collector of Madura) and copied some Pāṇḍya inscriptions of historical interest and importance. He prepared also inked estampages of a rock inscription in a cavern at Paradēśipodai near Courtallam, which is written in characters unknown to Epigraphy. At some distance from the inscription are cut rude figures of what look like an *ankusa* (elephant goad), a cock, a distiller (?) and an ugly human figure squatting cross-legged. My remarks on this inscription are also recorded in Part II of this report. Mr. Subrahmanya Aiyar returned to headquarters on the 28th of February 1912 having visited again on his way back a few more villages in the Chingleput district. Seven copper-coins and one copper-plate inscription secured by him, are noticed in the sequel.

THE YEAR'S WORK.

10. Advance proofs of the *Annual Report* for 1910–1911 were corrected and the clean copy submitted to Government on 27th June 1911. While doing this I had also to send abstracts of my report with information on the more important discoveries,

to the Director-General of Archæology, Simla, and the Government Epigraphist. As acting Epigraphist for India I revised certain contributions for the *Epigraphia Indica* which Mr. Venkayya had assigned to me. My paper on the Mālēpāḍu Plates of the Telugu-Chōla chief Punyakumāra, was submitted for publication and is now in galleys. The Junior Assistant Mr. Subrahmanya Aiyar has also contributed certain interesting and studied articles to the *Indian Antiquary* (Vol. XL. pp. 131 to 144, 209 to 218, 224 to 229, and Vol. XLI. pp. 21 to 25), published in Bombay.

11. During the year under review I and my assistants visited about 128 villages and secured 465 inscriptions, of which about 70 from Mysore are copied in duplicate. Tentative transcripts of almost all the inscriptions (except those of Mysore) have been prepared. Index tickets for inscriptions copied in 1910-11 were drawn up and arranged in chronological order under different dynasties. *Epigraphia Indica*, Vol. X. was indexed and the manuscript for the press, forwarded to the Government Epigraphist. Copper-plates included in Appendix A of the last *Annual Report* which were intended for deposit in the Madras Museum, were sent to that institution with descriptive labels. Forty-six Chōla and Pāṇḍya dates giving details required for astronomical calculation, were submitted to the Government Epigraphist for being verified and printed in the *Epigraphia Indica*.

12. Some important copper-plates have been examined in the course of the year. Those of primary importance are a set of fourteen Pallava plates (No. 7 of Appendix A) received through the kindness of Mr. Venkayya. These, like the Vēlūrpālaiyam plates acquired for the museum last year, are strung on a huge oval ring which measures roughly $6\frac{1}{2}$ " by $7\frac{1}{2}$ " and is about $\frac{1}{2}$ " thick. The circular seal attached to the ring is 3" in diameter and bears on a countersunk surface the figure of a couchant bull, the emblem of the Pallavas, and an obliterated legend round it. The plates measure $11\frac{3}{8}$ " by $3\frac{3}{4}$ ". The ring when it reached my hands appeared already, to have been soldered once. This makes me believe that those who first handled the inscription either intentionally extracted one or more plates now missing both at the beginning and at the end of the inscription, or lost them through carelessness. The contents of the plates and the importance that attaches to them will be pointed out in Part II, below. The Kāsākūḍi plates of Nandivarman Pallavamalla (No. 10 of Appendix A) which have been published with photolithographic illustrations in *South-Indian Inscriptions*, Vol. II. (pp. 342—361), are offered for sale and I have recommended their purchase and deposit in the Government Museum, Madras. The Collector of Ramnad has very kindly secured, at my request, a set of copper-plates from Mūvaraivenṇāṇ (No. 1 of Appendix A) with ring and seal, which are valuable for the history of the later Pāṇḍya kings as will be shown in Part II. The Eastern Chālukya plates of Vijayāditya III (No. 5 of Appendix A) sent by Professor M. Rangacharya, M.A., Curator, Oriental Manuscripts Library, Madras, though unfinished and damaged, are nevertheless interesting. I am glad to report that J. N. Roy, Esq., I.C.S., Acting Collector of Guntur, has, at my suggestion, succeeded in inducing Pandit Kasi Krishnamacharyulu, the present owner of the plates, to make a gift of them to the Madras Museum. The Rajahmundry plates (No. 8 of Appendix A) and the Vijayanagara grant secured by Mr. Subrahmanya Aiyar from the village munsiff of Vellaṅgūḍi (No. 9 of the same Appendix), also add greatly to our knowledge of the period to which they refer themselves.

13. To the kindness of C. A. Innes, Esq., I.C.S., I owe the copper-plate inscription, No. 6 of Appendix A, which he forwarded to me for examination together with two inscribed bamboo sticks and a manuscript on fibre, on 23rd October 1911. Of these the copper-plate registers a hypothecation deed, some aspects of which may not be altogether without interest. "A certain Śuvaraṇ Dēvaṇ of Puḡalamāñjēri on behalf, perhaps, of the residents of that village borrowed 707 *āṇai-achchu* (i.e. coins marked with an elephant) jointly from king Karumbattu Rāmaṇ Ravivarmaṇ Kōlattu Tiruvadi and the Iraṇḍutadai of Peruñchellūr. Towards interest on this amount he agreed to pay 53 *uṇḍi-achchu* each year to the parties who had lent the amount and pledged also lands, the names and extent of which are specified in the inscription. A small penalty in grain was stipulated for non-payment of interest for two consecutive years. Īrāyiraṇ Kēraḷaṇ wrote the document and many others attested

it. A subsidiary document at the end of the above, written in the same characters but faintly engraved, mentions that the second of the two parties (*i.e.*, the Irāṇḍutadai of Peruñchellūr) who lent the money to Śuvaraṇ Dēvaṇ were themselves the recipients of 300 *āṇai-achchu* from the king who, as we know, was a party to the first transaction. This portion of the inscription does not go into details but only states that the Irāṇḍutadai of Peruñchellūr were recipients of 1,007 *āṇai-achchu* from king Karumbattu Rāmaṇ Ravivarmaṇ which evidently included the 300 *achchu* registered in the subsidiary portion of the grant. Consequently the Irāṇḍutadai who had actually received 707 *āṇai-achchu* from the king and lent that amount to Śuvaraṇ Dēvaṇ were the Brāhmaṇa community of Peruñchellūr. They had included the king and his palace officials as party to the transaction only to make it more safe. The date of the record is given as the month of Kanyā, while Jupiter was in the first point of Aries. This does not help us to fix the exact time when the inscription was engraved. But to judge from the characters the plate appears to belong to about the 13th century A.D.”

The three copper-plates sent by the District Judge of Trichinopoly (Nos. 2 to 4 of Appendix A) belong to petty Pālēgārs who bore the *biruda* Kālākka Tōlar, and were, as the plates inform us, ruling the country between the north Cauvery and the Śvētanadī (Vellāru).

14. The Superintendent, Archæological Survey, very kindly forwarded to me for examination two copper coins which he found in the Bhōjēśvarasvāmin temple at Samayavaram and two others which he received from a resident of Māmallapuram. Of these four, three were found to be specimens of copper pieces of the Chōla king Rājarāja I (A.D. 985–1013) so largely available in the South. Mr. Subrahmanya Aiyar brought with him, on his return from tour, a few old coins from Madura which he has offered to present to the Madras Museum. One of these is the familiar copper coin of Rājarāja I just referred to. Another is a Pāṇḍya coin bearing on one of its sides within a margin marked by pellets two Pāṇḍya fish and between them some writing in modern Tamil characters (badly worn out) which I tentatively read as *Sunda*. The reverse of the coin bears the standing figure usually seen on the Chōla coins of Rājarāja I and on some Ceylon issues. If the specimen under reference is one of the Pāṇḍya king Sunda[ra-Pāṇḍya]—which name, we know, was assumed by a large number of kings of that family—the type which Mr. Subrahmanya Aiyar has secured is a peculiar one and may be considered rare. Sir Walter Elliot’s description of the only coin of Sundara-Pāṇḍya (*South-Indian Coins*, Plate IV, No. 141) is altogether different. Another Pāṇḍya coin secured by Mr. Subrahmanya Aiyar is also of a unique type. It differs from No. 138 on Plate III (*ibid.*) in bearing on the obverse the figure of a *Garuda* surmounted by a row of seven stars, the Sun and Moon and above them a doubtful symbol which perhaps represents the heavenly vault. The reverse bears in three lines of modern Tamil the legend *Buvaṇēkavīraṇ*. Four other coins collected by Mr. Subrahmanya Aiyar are of Muhammadan kings and perhaps belong to the Sultans of Madura. I am not able to identify them for want of catalogues of Muhammadan coins in my office.

15. Mr. H. C. P. Bell, Archæological Commissioner, Ceylon, has also kindly forwarded to me for examination impressions of 32 Tamil inscriptions found on that island and promises to send some more. As Mr. Bell has not informed me if I could include the results of my examination in the current report, I abstain from doing so at present but hope to say something about them in my report for 1912–13.

OFFICE LIBRARY.

16. The following additions were made to the office library during the year under review:—

Indian Antiquary, Vol. XXXIX (Index Part).

Do. Vol. XL (April to December 1911).

Do. Vol. XLI (January to March 1912).

The Journal of Indian Art and Industry Nos. 113 to 117.

Annual Report of the Archæological Survey for 1910-11, Southern Circle.

Do.	do.	Eastern	„
Do.	do.	Frontier	„
Do.	do.	Western	„
Do.	do.	Northern	„
Do.	do.	Burma	„
Do.	do.	Ceylon	„
Do.	do.	Mysore	

Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1911.

Travancore Archæological Series Nos. VI to XI.

Epigraphia Indica, Vol. X (Parts V and VI).

Do. Vol. XI (Part I).

Catalogue of Indian Manufactures.

The Cochin State Manual—Achyuta Menon.

Kanarese Grammar—Kittel.

Brigg's Ferishta, Vols. I to IV.

Si yu Ki, Vols. I and II—Rea.

Castes and Tribes of Southern India, Vols. I to VII—E. Thurston.

A Descriptive Catalogue of the Sanskrit Manuscripts by Prof. Rangacharya, Volumes VII to X.

Classified Catalogue of the Library of the Director-General of Archæology—Supplement I.

Annual Report of the Director-General of Archæological Survey of India for 1907-08, Part II.

Do. do. 1908-09, Part I.

Do. do. 1910-11, Part I.

Madras Supplement to Civil Service Regulations (1911).

Madras Treasury Manual, Vol. I (3rd edition).

Do. Vol. II „

The Dutch in Malabar—A. Galletti.

Calendar of Commissioner for Government Examinations.

The Conference of Orientalists including Museums and Archæology Conference.

17. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1911-12 :—

							RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	..	4,032	12	11
Establishment	..	..	..	..	..	..	5,132	14	10
Assistant Superintendent's travelling	..	..	..	..	..	..	1,412	0	0
Establishment travelling	..	..	..	..	..	..	1,905	13	9
Contingencies	..	..	..	..	..	..	2,071	7	11
Famine batta	..	..	..	..	..	..	79	7	2
Delhi Coronation bonus	..	..	..	..	..	..	67	0	0
Total ..							14,731	8	7

18. Inscriptions copied at the following places are registered in Appendices B and C :—

I. *Salem district*.—Dēvar-Kundāni, Tirtham and Būdimatlu.

II. *Tanjore district*.—Tirunāgēsvaram, Kumbhakōṇam, Śāyāvanam, Pallavanēsvaram, Ānatāṇḍāvaram, Māyavaram, Kāvālkūḍam, Eṛukkūr, Tanjore, Śūlaman-galam and Tillasthānam.

III. *Madura district*.—Madura, Karuṅḡālakkuḍi and Pulippaṭṭi.

IV. *Ramnad district*.—Periyapaṭṭam.

V. *Tinnevelly district*.—Ūrkād, Kilachchēval, Shermadevi, Kōvilkuḷam, Adaichchāni, Ilañji, Paradēsipodaḍi (near Courtallam), Tenkāśi, Tinnevelly, Krishṇā-puram, Āykkuḍi,* Kayattār, Terkukāraśēri and Tiruchchendūr.

VI. *North Arcot district*.—Śēnūr, Adaipalam, Mullandram, Nārāyaṇavanam, Kempulapālaiyam, Karumbēḍu, Sattravāḍa, Kārvēṭṭinagar and Nediyam.*

VII. *Chingleput district*.—Vēlachchēri, Kūvam, Satyavēdu, Mādambākkam, Pāṇḍūr*, Valuvadūr, Tirukkalukkunram, Kalattūr, Tiruvānakkōyil, Tiruvorriyūr and Chingleput.

VIII. *Cuddapah district*.—Attirāla, Pōli, Vontimitta, Lēpāka, Laṅgaṭūr, Pottapi, Ōbali, Rāyachōṭi, Mandapalle * and Pārnāpalle.

IX. *Godavari district*.—Rajahmundry and Kōrukōṇḍa.

X. *Vizagapatam district*.—Koyyakōṇḍa,* Dharmapuram,* Śingavarapukōṭa,* Lakkavarapukōṭa, Guḍivāḍa, Rēga,* Mādugūla, Chōḍavaram and Vaddādi.*

XI. *Anantapur district*.—Dharmāvaram, Mallināyinipalle, Nāgasamudram, Dādalūru, Chennakottapalle, Mēlāpuram, Kanumukkala, Gorrepalle, Kōḍigepalle, Mōḍa, Konakōṇḍa, Parigi, Pūlaguṇṭa (Vūlikuṇṭa), Kaggallu, Chōlasamudram, Lēpākshi, Gōraṇṭla, Vānavōlu, Malagūru and Maṇēsandra (Mannesamudram).

XII. *Mysore State*—(1) *Bangalore district*—Binnamaṅgala, Ayigandapura, Maṇḍikere, Maḷūrpaṭṇa, Tālavāḍi and Elachavāḍi. (2) *Kolar district*.—Uriga, Sundarapālya, Maḍivāla, Bāirakūr, Uttanūr, Āvani, Bēchirāk-Maḍivāla, Dalasanūr, Yeldūr, Yedarūr, Gaddēkaṇṇūr, Kōlār, Sītibetta, Narasāpura, Suldēnahalli, Maliyappanahalli, Kendatti and Maḍivāla. (3) *Mysore district*.—Dēbūr, Taḍimāliṅgi, Nilasōge, Chinkūrali, Kaṇṇambāḍi, Kurubahalli, Tippūr, Marūr, (Bēchirāk-) Māliyūr, Hebbālaguppe, Kelasūr, Chikkāṭi and Mysore.

* Places marked with an asterisk were examined but contained no inscriptions.

PROGRAMME of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1912-13.

Number.	Name of village.	District.	Nature of Archaeological remains or the work proposed to be done.
<i>A. — Places reported to contain inscriptions, by the Archaeological Superintendent or other officers.</i>			
1	Ādutturai	Trichinopoly	A good old Śiva temple.
2	Arumbavūr	Do.	Śiva temple with inscriptions.
3	Āttūr	Salem	Śiva temple with inscriptions.
4	Bodugulo	Ganjam	Inscription on a stone in the Boirani-Kallikota road.
5	Chidambaram	South Arcot	A number of inscriptions not copied in previous years.
6	Chinnahottūr	Bellary	Reported to contain Kanarese inscriptions.
7	Conjeeveram	Chingleput	Pallava-Grantha inscriptions in the Kailasanātha temple for reproduction in the <i>Epigraphia Indica</i> .
8	Dēvikapuram	North Arcot	Brihadāmba temple is reported to contain inscriptions.
9	Dharaṇikōṭa	Guntur	Two inscribed stones recently excavated.
10	Eraḍukera	Anantapur	Reported to contain inscriptions.
11	Erumbūr	South Arcot	Inscriptions in the Śiva temple.
12	Garbham	Vizagapatam .. .. .	....
13	Garukipalli	Do.	Cave temple.
14	Guṇḍāla	Kurnool	Reported to contain inscriptions.
15	Janti Aghāram	Vizagapatam	Jaina temples.
16	Kalpatti	Malabar	Reported to contain inscriptions.
17	Kambadūr	Anantapur	Do.
18	Kariśalkuḷam	Ramnād	Cave temple.
19	Kokkarayanpēt	Salem	Reported to contain inscriptions.
20	Kollegal	Coimbatore	A ruined Śiva temple called Doddapadēśvara, with inscriptions, eight miles from Kollegal.
21	Kōvilūr	Salem	A ruined temple with inscriptions.
22	Lalapēt	South Arcot	Eight inscribed stones in the Executive Engineer's Inspection Bungalow.
23	Lotugedda	Vizagapatam	Reported to contain inscriptions.
24	Marudāḍu	North Arcot	A pillar with inscriptions.
25	Mogala	Bellary	A Vishnu temple with beautiful carvings and inscriptions.
26	Nandyāl	Kurnool	Temple with Grantha inscriptions south of Adapoor hill.
27	Nedēmaran	Chingleput	An inscribed stone.
28	Padmapuram	North Arcot	A temple under repair, to be examined.
29	Śivaṅkūḍal	Chingleput	Temple under repair with inscriptions.
30	Tirumuruganpūṇḍi	Coimbatore	To copy inscriptions not secured in previous years.
31	Tiruppalatturai	Tanjore	Inscriptions in the temple of Palavanātha.
32	Valuvūr	Do.	Inscriptions on the temple.
33	Veṅganūr	Trichinopoly	Śiva temple with many inscriptions; highly sculptured.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1912-13—*cont.*

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
<i>B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.</i>			
1	Argalūr	Salem	
2	Atti	Chingleput	
3	Avulapalle	North Arcot	
4	Bezwada	Kistna	
5	Bhinaganipalle	North Arcot	
6	Bukkayapalle	Cuddapah	
7	Chelamaṅgala	North Arcot	
8	Charamballi	Coimbatore	
9	Edūru	North Arcot	
10	Errapalle	Cuddapah	
11	Etṭappūr	Salem	
12	Guṭṭapalle	North Arcot	
13	Ilaṭapuram	Trichinopoly	
14	Karkudi	Salem	
15	Karshapalle	North Arcot	
16	Kaṭṭūr	Chingleput	
17	Kilpaṭṭa	North Arcot	
18	Kuraṅganimuṭṭam	Do.	
19	Kōvilūr	Do.	
20	Kuṇṇamalai	Trichinopoly	
21	Kūrmayi	North Arcot	
22	Malayanūr	South Arcot	
23	Mōḍugalapalle	North Arcot	
24	Naḍjai Edaiyār	Trichinopoly	
25	Nēlapalle	North Arcot	
26	Nerumbūr	Chingleput	
27	Pandamaṅgalam	Salem	
28	Paramēśvaramaṅgalam	Chingleput	
29	Peddakodamagaṇḍla	Guntur	
30	Peramtakkam	Chingleput	
31	Pūjaganipalle	North Arcot	
32	Puttūr	Madura	
33	Śaṅkaranainarkōvil	Tinnevelly	
34	Shermadevi	Do.	
35	Sōmala	North Arcot	
36	Taḍavūr	Salem	
37	Tiruchchulai	Ramnad	
38	Tirukkattapalli	Chingleput	
39	Tiruvāḍṇai	Ramnad	
40	Tiruvellavāyil	Chingleput	
41	Tiruvorriyūr	Do.	
42	Tolndūr	South Arcot	
43	Uppunelli	North Arcot	
44	Uṟṟattūr	Trichinopoly	
45	Vayirapuram	South Arcot	
46	Padukkōṭṭai .. .. .	.....	

C.—Detailed survey for inscriptions, tālukwār.

Tinnevelly district—Ambāsamudram taluk.

APPENDIX.
A.—List of copper-plates examined during 1911-1912.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Collector of Ramnad	Pandya ..	Jatilarvarman Srivallabha ..	Saka 1515 and 30th year, Vijaya.	Grantha ..	To be deposited in the Government Museum, Madras.	....	Incomplete. Records the gift by prince Abhirama Ativirama II., of the villages Muvareivennan and Sattaleri clubbed together under the name Peddappa-Nayaka-samudram, to 69 Brahmanas at the request of the chief Ayyankarappa, grandson of Nagama-Nayaka.
2	District Judge of Trichinopoly	....	....	Saka 1272, Bava (Bhava) (wrong).	Tamil ..	Do.	....	Gift of two pack-bullocks to the temple of Subrahmanyaśvamin at Ayipalaiyam, by an agent of Nallappa Kalatka-Tolai, named Mutta Vaidyanatha-Pillai who made them tax-free wherever they were taken, carrying loads. Records also the gift of a cow for a lamp, to the same temple by a certain Vaduganatha-Pillai, in the cyclic year Vikira (i.e. Vikrama?).
3	Do.	....	....	Saka 1600 and Kali 4779, Kalayakti.	Telugu ..	Do.	....	Gift of the village Amuttarāṅgōṭa to the temples of Kṛṣṇaśvara and Arunajalesvara at Sṛīśaivanam alias Tiruppanandal, by Kaṇchi Kalyāṇa-Raṅgappa Kaṭaka-Tōla-Voḍayaru. The village granted was situated in the Zamindari tract (<i>paḷya-sīma</i>) between the rivers Uttara-Kāveri and Svētānadi.
4	Do.	....	....	Saka 1706, and Kali 4885, Krōdhin.	Do.	Do.	....	Gift of land in the village of Śendōra, to the temple of Sabhanāyaka at Chidambaram, by Mudduvijaya-Raṅgappa Kaṭaka-Tōla-Voḍayaru, son of Nallappa Kaṭaka-Tōla-Voḍayaru (perhaps identical with the chief mentioned in No. 2).
5	Curator, Government Oriental Manuscripts Library, Madras.	Eastern-Chalukya.	[Vijayaditya III], son of Kalivittarasa and Sīlamahadevi.	....	Sanskrit (Telugu).	Do.	By Dr. Sten Konow, Ph. D., in <i>Ep. Ind.</i>	Unfinished. One or more plates appear to be missing after II 6, where, the name of the king, date, &c., must have occurred.
6	Collector of Malabar	..	Raman Kavivarman ..	..	Tamil (Vatteluttu).	To be returned to the Collector.	....	Registers a hypotheation deed in which the parties were a certain Suvaran Devan, king Karumbattu Raman Kavivarman Kolattu Tiruvaḍi and the <i>Irandaṭṭadai</i> of Peruncheḷḷur.

A.—List of copper-plates examined during 1911-1912—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	Epigraphist to the Government of India.	Pallava ..	Vijaya-Nandivikramavarman	58th year ..	Grantha and Tamil.	Returned to the Government Epigraphist.	Rai Bahadur V. Venkayya Avargal, M.A.	Unfinished. Plates missing in the beginning, in the middle and perhaps also in the end. The preserved Sanskrit portion records the grant of the village, Dayamukhamangalam to 308 Brāhmaṇas at the instance of the chief Dayamukha. The Tamil portion, of which much has been lost, mentions the waste land lying to the west of Tanḍattottam in Tenkarai-Naraiyūr-nādu of Sōla-nādu. It was perhaps this land that was granted under the name Dayamukhamangalam. Plates missing in the middle and in the end. The king and his father Kāmarāja boast of many conquests; see below, Part II; paragraph 67.
8	Municipal Museum, Rajahmundry.	....	Chōḍa-Annadeva ..	Lost ..	Sanskrit (Telugu).	Returned to the Museum.	....	Plates missing in the middle and in the end. The king and his father Kāmarāja boast of many conquests; see below, Part II; paragraph 67.
9	The village munsiff of Vellaṅgudi, in the Ambasamudram taluka.	Vijayanagara	Vīra-Veṅkaṭapāṭidevarāya ..	Śaka 1520, Viḷaṅḍi.	Sanskrit (Nagari).	Returned to the village munsiff.	....	Plates missing in the middle. Gift of the village Vellaṅgoli surnamed Virabhūpa-samudram to a number of Brāhmaṇas, at the request of Vīra-Kṛishṇa, a Nayaka of Madura.
10	Monsieur Thomas Aroul, Karikal, through the Superintendent, Government Museum, Madras.	Pallava ..	Nandin, Nandivarman or Nandipōtarāja.	22nd year ..	Grantha and Tamil.	Offered for sale to the Government Museum, Madras.	....	Published with photolithographic plates in S.I.L., Vol. II, pp. 342 to 361.

B.—Stone inscriptions copied in 1911 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the south wall of the <i>mandapa</i> in front of the central shrine in the Kuntisvara temple at Devār-Kundani.	....	....	Śaka 1300, Bahubhanya.	Tamil...	Gift of the village of Kalakkimuttal alias Kakkunayakanallūr in Pudupparur, to the temple of Tiruvēgambandaiya-Nayanar by the <i>Mahāmaṇḍa-lēśvara</i> Tribhuvanamalla Bhūminayaka, 'lord of the East'. Mentions a number of items under which the income from a village was generally calculated.
202	On the same wall .. .. .	....	...	Śaka 1[1]90, Vibhava.	Do. ..	Gift of land [below] the tank Devasamudram in Maṣandi-naḍu, to the temple of Kailasamudaiya-Nayanar in Devasamudram-Kundani, by a native of Marudūr in Maḍai-naḍu.
203	On the north wall of the same <i>mandapa</i> ..	Vijayanagara	Mallikarjuna-Maharaya, son of Praudhapratapa-Devārāya.	Śaka 1386, Svabhānu.	Do. ..	Unfinished. Seems to record the gift of two villages in Viruvi-naḍu to the temple of Kailasamudaiya-Nayanar at Kundani, a village in the same <i>naḍu</i> , by the <i>Mahāśaṁkṛtādhīpati</i> Chikka-Virabhadra-Nayaka, great grandson of Senṇaiya-Nayaka.
204	On two detached slabs built into the <i>gōpura</i> of the Kundani-Amman temple in the same village, left side.	Hoyasala	Vira-Viśvanāthadevarasa, 'the establisher of the Chōla kingdom'.	Kali 489 *	Do. ..	Refers to a temple which was located at the southern entrance into Kundani in Viruvi-naḍu, a sub-division of [Nigari]lī-śōla-maṇḍalam.
205	On four other detached slabs, in the same place.	[Hoyasala]	....	Śaka 1219, Hevīlambi and 3rd year.	Do. ..	Refers very probably to the temple mentioned in No. 204 and calls it Uḍaiyar Sōmanāthadevar at Kundani in Vi[r]uvi-naḍu, a sub-division of Nigari-śōla-maṇḍalam.
206	Left of entrance into the Bhairavēśvara temple on the hill near the same village.	....	....	Śaka 1252, Prajapati.	Do. ..	Much damaged. Mentions Kundani in Viruvi-naḍu.
207	On the west wall of the central shrine in the Tirthagiriśvara temple at Tirtham.	....	....	Śaka 11[97], Vibha (mistake for Bhava).	Do. ..	Gift of gold for a lamp to the temple of Titta-Nayanar at Puṣavūr in Viruvi-naḍu.
208	On the south, east and north walls of the <i>mandapa</i> in front of the same shrine.	Vijayanagara	Immaḍi-Bukkana-Uḍaiyar, son of Hariyanna-Uḍaiyar.	Śaka 1316, Bhava.	Do. ..	Unfinished. Gift of income from the <i>paracholēri</i> of Tittai-Puṣavūr alias Tittai to the temple of Sivaniśvaraṁudaiyar in that village which was situated in Viruvi-naḍu, a sub-division of Nigari-śōla-maṇḍalam.
209	On the south wall of the same <i>mandapa</i> ..	Do.	Vira-Devarāya-Uḍaiyar, son of Hari[ya]-raya.	Śaka 1339 and Kaliyuga 4518, Hevīlambi.	Do. ..	Partly damaged. Gift of tolls by merchants to the temple of Sivaniśvaraṁudaiya-Nayanar at Tittai-Puṣavūr alias Tittam in Viruvi-naḍu, a sub-division of Nigariśōla-maṇḍalam, by the <i>mahā-odḍa-viḍāpāri</i> Anṇamalai-ṣeṭṭi for the health of Anna-ḍata-Uḍaiyar.
210	On a slab set up in a field to the south of the village of Budimattū.	....	....	Kṛddbin	Do. ..	Records the gift of one big <i>kaṇḍuga</i> of land by [Ka]nnigamāṇḍa Viḍukadaṇ, chief of Eyi-naḍu, to a certain Śrīramabhaṭṭa of Padamuttal in Viruvi-naḍu, for the merit of 'the lord of the East (Pārva-dhīrāya).'

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the north wall of the central shrine in the Naganathasvamin temple at Tirunagesvaram.	Chōla ..	Parakēsarivarman <i>alias</i> Rajē[ndra]-Chōla (I.)	6th year	Tamil ..	Damaged. Provides for a gold jewel worked in gems and pearls, from the accumulated income of a land evidently presented by Adiga! Achchan, one of the junior elephant-mahants (<i>alaiya-kūñjiramallar</i> ?) in the army of Udayar-sri-Rajendra-Chōladēva commanded by Solamūvendavēlar, to the temple of Tirunagisvaram-Udayar at Tiruvinnagar-Tirunagisvaram in Tiraimūr-naḍu, a sub-division of Uyyakkonḍar-vaṇaḍu.
212	On the same wall	Do. ..	Do.	8th "	Do. ..	Gift of 48 sheep for half a lamp to the same Mahādeva (Śiva) temple by a palace woman (<i>peṇḍāṭṭi</i>) Tirai Sattiviḍaṅgi for (<i>the merit of</i>) her daughter Araiyan Uttamadani (a resident) of Udayar-Aṇaimēṇṇinjinar-vēlam <i>alias</i> Abhimāna-bhūshna-terinda-tiruvandikkappu-vēlam. Mentions Jananathapuram in Tiraimūr-naḍu.
213	Do.	Do. ..	Parakēsari[varman <i>alias</i> Rajē[ndra]-Chōla (I.)	14th "	Do ..	Partly damaged and built in. Registers the jewels, gold and silver vessels, etc., owned by the temple, with the permission of the king which was obtained at the request of a [temple] servant named Kaṇḍaṇ Kōvalaṇḍan. Tirunagisvaramuḍaiya-Mahādēva is stated to have been situated in Tirukkudamūkku in Pambūr-naḍu, a sub-division of Uyyakkonḍar-vaṇaḍu.
214	On the west wall of the same shrine ..	Do. ..	Parakēsarivarman <i>alias</i> Udayar sri-Rajendraḍēva.	[2]nd "	Do. ..	Records that the assembly (<i>mūla-paruḍaiyār</i>) of Tirukkudamūkkil received 100 <i>kāṣu</i> from Maṇikkāṇ Maṇali <i>alias</i> Vikkiramasiṅga-Pallavaraiyaṇ, a native of Marudam in Veṇkuṇṇa-kōttam, a sub-division of Jayaṅḍachōla-maṇḍalam. This money was utilised by them for repairing damages caused by floods to the irrigation channel. Interest at the rate of 1 <i>kalam</i> of paddy on each <i>kāṣu</i> was set apart for providing offerings in the temple of Tirunagisvaram-Udayar and for expounding the Sivadharmā in the assembly hall called <i>Tiruch-chirrambalamuḍaiyāṇ</i> built in the temple by the above mentioned Vikkiramasiṅga-Pallavaraiyaṇ.
215	On the south wall of the same shrine ..	Do. ..	Ra[ja]kēsarivarman	[9]th "	Grantha and Tamil.	Unfinished and damaged. Seems to provide for offerings and mentions Arinjigaippraiyaṇ, a Bana queen and the daughter of prince Arikulakeśari. Mentions the Siṃhaḷas (<i>i.e.</i> Ceylon).
216	On the same wall	Do. ..	[Rajendra-Chōla I]	Built in	Tamil ..	Built in at the right end. Mentions Paṣupatadēva as the name of the image carried about in processions.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chola ..	Parakesarivarma <i>alias</i> jendra-Choladeva (I).	[32]nd year ..	Tamil ..	Built in at the right end. Gift of land to the temple of Tirunagisvaranadaiya-Mahadeva at Tiruk-kudamukkil in Pambur-nadu, a sub-division of Uyyakkondar-vaianadu, by Narakkap Kriebpay Raman of Keralantaka-chaturvedimangalam in Venpadu, another sub-division of the same vaianadu. The 24th and 31st years of the king are quoted in the body of the inscription. Mentions also the coin <i>Rajendraśālan-kāśu</i> .
218	Do. ..	Do. ..	Rajaraja-Rajake[sarivarma] ..	14th ..	Do. ..	Sale of 1½ <i>vēli</i> of land to the same temple by the assembly of Madanamangalam a <i>brahmadēya</i> in Tirunarayur-nadu. Tiruvionagar-Tirunagisvaram is stated to have been a <i>dēvadāna</i> in Tiraimūr-nadu. The cost of the land viz. 101 <i>kalanju</i> , 6 <i>mā</i> and 1 <i>kāni</i> was the fund formerly deposited for offerings by the princess Aññigai-Pirāṭṭiyar who was a Bana queen and the daughter of prince Arikula-kesari. An introduction of Rajadhiraja beginning with <i>tiṅgaḷer taru</i> is inscribed next to this ; but is much damaged and incomplete.
219	Do. .. ..	....	....	....	Grantha ..	Damaged. Mentions Gaṇḍarāḍiyya, the temple (<i>ārmayā</i>) of Naga, Madhurantaka and the latter's mother and two queens.
220	On the north wall of the first <i>prākāra</i> of the same temple	Chola ..	Tribhuvanachakravartin Rajarājadeva ..	19th year ..	Tamil ..	Gift of land in the hamlet of Sivapadaśekharamangalam which was a part of Tirunarayur <i>alias</i> Pañchavaṇamahadevi-chaturvedimangalam in Tirunarayur-nadu, a sub-division of Kulottunga-Cholavaianadu, to the temple of Tirunagisvaranadaiyar [at Tirunagisvaram] in Uyyakkondar-vaianadu. Refers to a <i>kaḍaiyidu</i> -lease given to the tenants, by prince, Kōśalarayar.
221	On the south wall of the same <i>prākāra</i> ..	Do. ..	[Parakesarivarma] <i>alias</i> Tribhuvanachakravartin [Raja]rajadeva.	Doubtful ..	Do. ..	Much damaged. Begins with the historical introduction <i>pū-maruvijā-pōḷi</i> , etc., and seems to record a gift of land.
222	On a pillar lying in a <i>mandapa</i> at the end of the street in front of the same temple.	Do. ..	Rajake sarivarma	2nd year ..	Do. ..	Gift of <i>vārāvaikal</i> (?) collected by the <i>perunagarattār</i> of Kumaramartandapuram for the renovation of the <i>gōpura</i> and the <i>tiruchchayyalai</i> called Kumaramattanday in the Milādudaiyarpalli of that village which is stated to have been situated in Tenkarsai-Tiraimūr-nadu
223	On the north wall of the central shrine in the Nagesvara temple at K u m b h a - k o n a m.	Do. ..	sarivarma	6th ..	Do. ..	Built in at the beginning. Gift of 96 sheep for a lamp to the temple of Tirukkilkoṭṭattil-Paramasvāmiat Tirukkuḍamūku [in] Vaḍagarai-Pāmbur [nadu], by Iṅgaḷa-Mādevaṇ Kōḍai Māraṇ, a native of Iṅgaḷ-nadu.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the same wall	Chōla ..	Parakēsarivarman	2nd year ..	Tamil ..	Sale of land to a certain Kāḍaṇ Aḥchan for 25 <i>kaḷāṇṇi</i> which he had deposited in the same temple for maintaining a perpetual lamp.
225	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	5th ..	Do. ..	Sale of land by the assembly of Tirukkudamūkkil & <i>devādāni</i> in Vaḍagarai-lāmbūr-nādu, to the palace woman (<i>peṇḍāṭṭi</i>) Periyān Tiribuvanaṣundari (a resident) of Palaiya-veḷam at Tañjāvūr in Tañjāvūr-kūṇṇam, for 85 <i>kaḷāṇṇi</i> of gold which she had deposited for feeding a Siva-yōgin in the temple of Tirukkūḷkōṭṭattu-Paramasvāmi. The land given by Kāḍaṇ Aḥchan (see No. 224 above) formed one of the boundaries of this land.
226	Do.	Do. ..	Do.	4th ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Tirukkūḷkōṭṭattu-Paramasvāra by <i>peṇḍāṭṭi</i> Devayaṇ Puḷalakkāṇ <i>alias</i> Avaniśikhāmaṇi, (a resident) of Kīḷai-veḷam at Tañjāvūr, called after Uḍaiya-pirāṭṭiyār Kīḷanaḍigal, the mother of Aṇaimē-ṇūṇṇār.
227	Do.	Do. ..	Rajakēsarivarman	3rd ..	Do. ..	Sale of land by the assembly of Tirukkudamūkkil, to Arayaṇ Kalāṇḡamalai, a <i>veḷḷāla</i> of Tañjāvūr, for feeding a Siva-yōgin in the temple of Tirukkūḷkōṭṭattu-Paramasvāmi.
228	Do.	Do. ..	Do	Do. ..	Do. ..	Gift of 90 sheep for a lamp by Kumaraṇ Tūdu[vaḷ], one of the <i>Kai[k*]kōḷar</i> of Virasōḷa-teriṇṇa-Kaikkōḷar and a resident of Tañjāvūr.
229	Do.	Do. ..	[Para] kēsarivarman	8th year ..	Do. ..	Damaged. Gift of 96 sheep for a lamp.
230	Do.	Do. ..	[Pa]ra kēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ..	Do. ..	Sale of land by the assembly of Sri-Kudandai to Kōyilmayilai <i>alias</i> Parāntaka-Muvēndaveḷaṇ of Sīṇṇaṇ in Iṇṇaṇḍu, for feeding 20 <i>apūvins</i> versed in the Vedas and 5 Siva-yōgins in the temple (<i>śrīkōṭṭi</i>) of Tirukkūḷkōṭṭattu-Perumal.
231	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ..	Do. ..	Gift of land by the same person for feeding 50 Brāhmaṇas.
232	Do.	Do. ..	Madiraiḱōṇḍa Parakēsarivarman	2[7]th ..	Do. ..	Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a Siva-yōgin and maintaining a lamp in the temple of Tirukkūḷkōṭṭattu-Perumāṇaḍigal.
233	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ..	Do. ..	Sale of land to Kōyilmayilai <i>alias</i> Parāntaka-Muvēndaveḷaṇ by the assembly of Tirukkudamūkkil, which he presented as a <i>bhaṭṭavṛtti</i> to those who expounded <i>Prabhākaram</i> (in the temple).
234	Do.	Do. ..	Parakēsarivarman	8th ..	Do. ..	Gift of 96 sheep for a lamp. Mentions Śrī-Uttama-ḱōḷa-Nambirāṭṭiyār.
235	On the west wall of the same shrine	Do. ..	Parakēsarivarman, 'who took Madirai (Madura) and [Iḷam] (Ceylon).'	40th ..	Do. ..	Gift of 90 sheep for a lamp.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall	Chōla ..	Rajakēsarivarmaṇ	5th year ..	Tamil ..	Damaged. Quotes the 3rd-year of kēsarivarmaṇ and seems to record a gift of 70 <i>ṭakkāṣu</i> , for offerings.
237	Do.	Do. ..	Parakēsarivarmaṇ	Doubtful ..	Do. ..	Much damaged. Gift of 80 <i>kaḷāṇṇu</i> of gold for feeding Brāhmaṇas.
238	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarmaṇ	Lost ..	Do. ..	Do. Gift of 96 sheep for a lamp to the temple of Tirukkilkōttattu-Mahadēva, by a certain Kari Viḷupparaiyaṇ.
239	Do.	Do. ..	Rajakēsarivarmaṇ	Do. ..	Do. ..	Do. Gift of 96 sheep for a lamp.
240	Do.	Do. ..	Parakēsarivarmaṇ	[13th] year ..	Do. ..	Do. Gift of land by Viranārayaniyar, daughter of and queen (<i>sambōi- rāṭṭiyār</i>) of Sri-Uttamaśōḷar, for providing garlands of flowers to the temple of Tirukkilkōttattu- Perumaḷ.
241	Do. .. ..	....	....	....	Do. ..	Gift of gold for lamps by two private individuals.
242	On the west and south walls of the same shrine.	Chōla ..	Parakēsarivarmaṇ	2nd year ..	Do. ..	Gift of 90 sheep for a lamp by a <i>Kaikkōḷaṇ</i> named [Dēḷvaṇ Rajadittan].
243	On the same walls	Do. ..	Do. ..	5th ..	Do. ..	Gift of sheep for lamps.
244	Do.	Do. ..	Do. ..	[5]th ..	Do. ..	Gift of 97 sheep for a lamp by a certain Dēvaṇ Nakkan.
245	Do.	Do. ..	Do. ..	4th ..	Do. ..	Much damaged. Sale of land by the assembly of Tirukkudamūkkil for maintaining a lamp in the temple of Tirukkilkōttattu-Paramasavamin in the name of Kari Koḷamban, a <i>Kaikkōḷaṇ</i> .
246	Do.	Do. ..	Do. ..	28th ..	Grantha Tamil.	Gift of money for a lamp by Tanavadi Araṇḡaṇ <i>alac</i> Paṇḡbavaṇ, a native of Karuvūr in Milalai-kōrṇam, to the temple of Tirukkilkōttattu-Bhaṭṭaraka.
247	On the south wall of the same shrine ..	Do. ..	Do. ..	4th ..	Tamil ..	Incomplete. Gift of land for feeding a Brāhmaṇa, by a merchant of Nandipuram.
248	On the same wall	Do. ..	Do. ..	3rd ..	Do. ..	Gift of 25 <i>kaḷāṇṇu</i> of gold for a lamp, by Pūvaṇ Kannaṇ of Nedunpuraṇṇiyūr in Malai-nāḍu.
249	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarmaṇ	Lost ..	Do. ..	Built in at the end and damaged. Sale of land by the assembly of Tirukkudamūkkil for feeding two persons in the temple of Tirukkilkōttattu-Peruma- nāḍigal. Mentions Avirattali in Kilar-kōrṇam a sub-division of Ten[karai]-nāḍu.
250	Do.	Do. ..	Do. ..	38th year ..	Do. ..	Gift of 96 sheep for a lamp by a certain Mainṇaṇ Kavaiyaṇ, a native of Aiyvāru in Tirunarayū- nāḍu.
251	Do.	Do. ..	Parakēsarivarmaṇ	2nd ..	Do. ..	Gift of 90 sheep for a lamp by Kadigavaṇ Kallaṇ, one of Uḍaiyār-Viraśōḷa-terinjā-Kaikkōḷar.
252	Do.	Do. ..	Rajakēsarivarmaṇ	15th ..	Do. ..	Gift of a lamp by Kalayaṇ Maṇikkam, to the temple of Tirukkilkōttattu-Perumaṇāḍigal.
253	Do.	Do. ..	Pa[ra]kēsarivarmaṇ, 'who took (Madura) and [ḷam] (Ceylon).'	40th ..	Do. ..	Damaged. Gift of land for providing a lamp and burning incense (<i>śūḍāṇi</i>) in the temple of Tirukkilkō- ttattu-Perumaṇāḍigal and for maintaining two lamps in the shrine of Sūryadēvar.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
254	On the same wall	Chola	Mad[raikonda] Parakesarivarman	Lost	Tamil	Damaged. Gift of 105 pieces of gold (<i>tuḷaiṇṇ</i>) by Villavaṇ Peraraiyaṇ <i>alias</i> Sidupayam Paṇḍaṇ, a native of Kavalor which was a <i>dēvadāna</i> of Ayirattali in Kilār-kurram a sub-division of Tenkaraiaṇḍu, for conducting festivals in the same temple. Damaged at the right end. Sale of land in Arisalar by the assembly of Tirukkudamūkkil to the temple of Tirukkilkōttattā-[Parama]svāmi, for 500 <i>kaḷaiṇṇu</i> of gold, in order to pay a part of 3,000 <i>kaḷaiṇṇu</i> levied upon them as an impost (<i>dandam</i>); by Madiraikonda-Uḍaiyār in his 38th year. Mentions the army of the Paṇḍya (<i>Pāṇḍi-paḍai</i>) and (the temple of) Jalaṣayana.
255	Do.	Do.	Rajakēsarivarman	3rd year	Do.	
256	Do.	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chola-dēva (I).	[6]th	Do.	Much damaged. Gift of land for providing offerings to the image of Śelvappiraṇ in the <i>śrīvimāna</i> (central shrine) of the temple of Tirukkilkōttam-Uḍaiyār, by the assembly of Tirukkudamūkkil in Pambūr-naḍu, a sub-division of Uyyakkondar-valaṇḍu.
257	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanachakravartin Rajarajadēva	22nd	Do.	Gift of land by a Brāhmaṇa lady, for maintaining certain festivals in the shrine of Madandaipaga-Nayanār situated in the temple of Tirukkilkōttam-Uḍaiyār at Tirukkudamūkkil in Pambūr-naḍu, a sub-division of Uyyakkondar-valaṇḍu.
258	On the same wall	Do.	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin [Rajaraja]dēva.	20th	Do.	Begins with the historical introduction <i>śrī-maṇṇi-śrī-nāṅga-diśai etc.</i> Gift of land for repairs and jewels to the same shrine by a certain Kūttāḍum Tiruṇāna-śāmbandar Madandaipagan. A gift of land by Kūttāḍum Tiruṇānaśāmbandar Maṇikkavaśagan, to the shrine of Kūttāḍum Tiruṇānaśāmbandēśvaraṇ-Uḍaiyār built by himself in the temple of Tirukkilkōttam-Uḍaiyār, is recorded below the above.
259	Do. .. ..	....	Mahamandaleśvara Kōneridēva-Maharaja, 'lord of Kañchipura, the best of towns.'	Śaka 1412, Śāḍharapa.	Do.	Registers that Timmanan (surnamed) Madandaipaga-Kongarayan, son of Śediraya-Manikkam, was granted food, house and land by the authorities managing the temple of Madandaipaga-Nayanār at Tirukkudamūkku, a <i>brāhmaḍēya</i> in Pamburat[ta]-naḍu, a sub-division of Uyyakkondarsōla-valaṇḍu, for the services rendered by him to the temple.
260	Do.	Chola	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Paṇḍya, was pleased to perform the adiṇṇent of victors and heroes.'	36th year	Do.	Unfinished. Records that a certain Alvar Tiruppu-rambiyaṇ-Uḍaiyaṇ <i>alias</i> Śembiyaṇ Pallavaraiyaṇ of Vēlūr had set up an image called Tiruppuṇambi-yam-Uḍaiyār in the eastern enclosure of the temple of Tirukkilkōttam-Uḍaiyār and presented 17,000 <i>kāṣu</i> for offerings and lamps to that image and for a <i>makara-tōraṇa</i> to Tirukkilkōttam-Uḍaiyār.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
261	On the north wall of the <i>prākāra</i> in the Sāyavāsēvara temple at Sāyāvāna m.	Chōla ..	Tribhuvanaachakravartin Kōnerimeṇṇakondan (Rajaraja).	8th year	Tamil ..	Records that at the instance of a certain Pīḍarap-Nāyakaṇ some <i>dēvadāna</i> lands belonging to the temple of Tiruchchayakkād-Uḍaiyār at Kāviri-pūmpattinam in Nāngūr-nādu, a sub-division of Rajādhirāja-vaḷanādu, were restored by the king for a flower garden, henceforward named Rājārāja-tirunandavanam. The royal secretary (<i>tirumanāḍira-ālai</i>) was Paṇḍitaśōla-Mūvendavēḷāṇ. Mentions some other officers of the king as signatories. Registers the distribution of paddy collected by the temple, for offerings and for repairs, under orders of Pīḷai Ambārūḍaiyār Kalīngarayar.
262	On the same wall	Do ..	Tribhuvanaachakravartin Tribhuvanavira-deva, 'who was pleased to take Mādurai (Mādura), Iḷam (Ceylon), Kāruvūr and the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors.'	35th ..	Do. ..	
263	Do.	Do. ..	Tribhuvanaachakravartin Rajarājadeva ..	5th ..	Do. ..	Gift of land for an additional $\frac{1}{2}$ lamp in the temple of Tiruchchayakkād Uḍaiyār, $\frac{1}{2}$ having been previously provided for, in the 7th year of Periyadevar by a certain Malaimēmarundu <i>aias</i> Vāṇavaṇ Viḷupparaiyaṇ of Marudamaṇḍalam in Tiruvindalār-nādu, a sub-division of Rajādhirāja-vaḷanādu. Registers that certain tenants in the <i>dēvadāna</i> villages of the temple, did not pay their dues till the 17th year of the king and that in the 18th year they were made to sell back their holdings to the temple in payment thereof, on the representation made by Vāpakōvaraiyaṇ. The royal secretary was Rājānārāyaṇa-Mūvendavēḷāṇ. Unfinished and stones out of order. Mentions Kāviri-pūmpattinam in Nāngūr-nādu, a sub-division of [Rajādhirāja-vaḷanādu].
264	Do.	Do. ..	Tribhuvanaachakravartin Kōperimeṇṇaikondan	18th ..	Do. ..	Damaged. Lease of a temple land and a house to Uttarāpati-Nāyakaṇ <i>aias</i> Tiruchchayakkāṭuvēḷāṇ, the headman of Vallam, for the supply of 8 <i>Sāyāvāna-nāḷi</i> of pepper every day, to the temple.
265	Do.	Chōla ..	Tribhuvanaachakravartin Virarājendra-Chōlādēva.	5th ..	Do. ..	Damaged. Begins with the introduction <i>pāṇḍi</i> <i>miḍavāṇḍa</i> , etc.
266	On the west wall of the same <i>prākāra</i> ..	Do. ..	Tribhuvanaachakravartin Tribhuvanavira-deva, 'who took Mādurai (Mādura), Iḷam (Ceylon), Kāruvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors.'	35th ..	Do. ..	Much damaged. Gift of land for presenting rice to Brāhmaṇas.
267	On the south wall of the same <i>prākāra</i> ..	Do. ..	[Para]kēsarivaru <i>aias</i> Tribhuvanaachakravartin Vikrama-Chōlādēva.	9th ..	Do. ..	
268	On the same wall	Do. ..	[Tribhuvana]chakravartin Kulottunga-Chōlādēva, 'who was pleased to take Mādurai (Mādura), Iḷam (Ceylon), Kāruvūr and the crowned head of the Pāṇḍya.'	27th ..	Do. ..	
269	Do.	Do. ..	Vikrama-Chōlādēva	5th ..	Tamil (verse) ..	Registers that a minister of the Chōla king named Mukundayaradipati Tiruchchirambalavaṇ built a <i>maṭha</i> and presented land to it for feeding 50 Brāhmaṇas (of Sāyāvanam) in Pagar-nagar (<i>i.e.</i> , Kāviri-pūmpattinam).
270	Do.	Do. ..	.. ..	....	Do. ..	Gift of land for offerings to the temple of Sāyavāna-Nāyakaṇ, by a certain Guṇākara.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
271	On the same wall	Chōla ..	Tribhuvanaśhaktavartin Vikrama-Chōladēva	8rd year	Tamil ..	Unfinished. Mentions a certain Gaṅgaikoṇḍaśōḷa- raiyāṇ and the temple of Tiruchohāyakkāduḍaiyār. Built in at the bottom and damaged. Seems to record a gift of land to the temple of at Kāvērippumpattinam in Rājādhirāja-vaḷaṇaḍu.
272	On the west wall of the central shrine of the Pallavanēśvara temple in the same village.	Pāṇḍya ..	[Ma]ṇavarman Tribhuvanachakravartin Sundara-[tā]dyadēva].	7 + [10]th ..	T'o. ..	Gift of land for offerings, festivals, repairs, etc., to the temple of Pallavanisūram at Kāvērippattinam in Kāvērippumpattana-magaṇam, a sub-division of Tiruchhāyakkāttūr-śimai, by a certain Rāya- ravuttamiṇḍa and others.
273	On a stone set up in the courtyard of the same temple.	....	....	Śaka 1679 and Kali[yuga] 4775, Jāya (wrong).	Do. ..	The beginning and end of the inscription are lost. (fixes the measurements of certain images made of alloy (called <i>tārā</i>) and set with jewels. These were evidently meant to be placed in the temple. The face now exposed refers to one of the five-bodied images (<i>pañchadharmūrti</i>) of copper, placed in the temple of Rājārājesvaramudaiyār, by the king, until his 29th year.
274	On a pillar of the kitchen in the Briha- dīśvara temple at Tanjore.	....	....	....	Do. ..	Damaged at the beginning. Records a gift of 30 <i>kaḷāṇḍu</i> of gold for a lamp, by a certain Sembiyaṇ [I]kkattuvēḷaṇ <i>alias</i> Paṇṇaiḷaṇ Māravaṇ Nakkaṇ. Damaged. Gift of 25 <i>kaḷāṇḍu</i> of gold for a lamp to the temple at Tiruneyttāṇam, by a certain Koṇṇa Arumoli <i>alias</i> Vāṇavaṇ Pēraiyāṇ. The land purchased for this amount bordered on that of Naṅgai Va[ra]ṅṇa-Perumāṇar, which was also purchased on account of a lamp (see No. 287 below).
275	On another pillar built into a wall of the same kitchen.	Chōla ..	Uḍaiyār Śrī-Rājārājadēva	Lost ..	Do. ..	Unfinished. Apparently records gifts by Kuttaṇ Nika- aṅkaṇ, a member of Samarakēśari-teriṇja-Kaikkōlar and by another of Vikramaśiṅga-teriṇja-Kaikkōlar, to the temple of Mahadēva at Tiruneyttāṇam, a <i>dēvadāna</i> in Kilpilāru of Poygai-naḍu.
276	On the west wall of the central shrine in the Gṛhitaśhanēśvara temple at Tillasthānam.	....	Lost ..	Lost ..	Do. ..	Do. Apparently records a gift to the same temple, on behalf of Mallāṇ Araiyaṇ, one of Sama- rakēśari-teriṇja-Kaikkōlar.
277	On the same wall	Chōla ..	Parakēsarivarman	[2]nd year	Do. ..	Built in at the right end. Seems to record a gift of gold for offerings in the same temple.
278	On the south wall of the same shrine ..	Do. ..	Rajakēsarivarman	3rd ..	Do. ..	Built in at the right end and damaged. Gift of gold for a lamp. Mentions Koṅgapperuvali.
279	On the same wall	Do. ..	Rajakē[sarivarman]	[3]rd ,	Do. ..	Gift of gold for a lamp to the temple of Mahadēva by Kuṇevaṇ Puttaḍi (a native) of Kumārappaḍi- in Paidavūr-naḍu, a subdivision of Kalatūr- kōṭṭam.
280	Do.	Do. ..	Rajārāja[kēsarivarman], 'who destroyed the ships at Kaudalār-śalai.'	11th ,	Do. ..	Gift of two gold forehead-plates (<i>paṭṭam</i>) to the temple at Tirunettāṇam by Ayaṇ Kamakkōḍaṇar, the superintendent of temple affairs.
281	Do.	Do. ..	Madiraikoṇḍa Pa[rakēsarivarman] ..	[1]8th,,	Do. ..	Gift of 30 <i>kaḷāṇḍu</i> of gold for a lamp, by Naṅgai Sātaparumāṇar, a concubine of Śōḷa-Perumanāḍi- gaḷ. The assembly of Tiruneyttāṇam used this amount for constructing a bathing hall (<i>manasa- maṇḍapa</i>) to Tirunettāṇam-Mahadēva, assigning instead, some temple land for maintaining the charity.
282	Do.	Do. ..	Rajakēsarivarman	17th ,	Do. ..	
283	Do.	Do. ..	Do. ..	11th ,	Do. ..	
284	Do.	Do. ..	Do. ..	14th ,	Do. ..	

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On the same wall	Chōla	Rajakēsarivarman	14th year ..	Tamil ..	Gift of 96 sheep for a lamp by a certain Valavakōṇ Peraraiyar to the temple of Tirunettanattu-Mahādēva (at Tirunettanam), a <i>dēvadāna</i> in Poygainādu.
286	Do.	Do.	Rajakēsarivarman, 'who extended (his territory to) Tondai-nādu.'	....	Do. ..	Gift of 100 sheep for a lamp to the temple of Tirunettanattu-Mahādēva by Kaḍamba-Madēvi, wife of Vikki-Anṇaṇ on whom was bestowed the title Śembiyaṇ 'amilavel together with other distinguishing marks of dignity, by the Chōla king and by the Chera (<i>Sēramāṇ</i>) Sthāṇu-Ravi.
287	Do.	Do.	Rajakēsarivarman	13th year ..	Do. ..	Gift of 50 <i>kalāṅṇu</i> of gold for two lamps to the same temple, by Teṇṇavaṇ Pirudimarasaṇ <i>alias</i> Kuṭṭi Orriyāraṇ and by Varagupa-Perumanar, queen of Parāntaka-Ilaṅgōvēlar.
288	Do.	Do.	Madiraikonda Pa[rakeesari]varman	Lost ..	Do. ..	Damaged. Gift of paddy for offerings by Kaṇṇanārayaṇaṇ, a native of Muṇḍaṇḍu.
289	Do.	Do.	Madiraikonda Parakeesarivarman	32nd year ..	Do. ..	Do. Gift of gold for a lamp by Kakkāṇ Nāṇ-gali of Tirunettanam.
290	Do.	Do.	Do.	14th ,, ..	Do. ..	Gift of 90 sheep for a lamp by [a native] of Parānta-kapuram in Koṇḍa-nādu.
291	At the entrance into the <i>gōpura</i> of the same temple.	Do.	Tribhuvanachakravartin Rajadhirajadēva	2nd ,, ..	Do. ..	Sale of land to the temple of Tirunettanam-Uḍaiyar at Tirunettanam in Poygai-nādu (a sub-division) of Rajaraja-valaṇadu, by two residents of the same village.
292	On the west and south walls of the central shrine in the Kṛittivāsēvara temple at <i>Sulamaṅgalam</i> .	Hoyasala	Vira-Ramanathadēva	20th ,, ..	Do. ..	Gift of land for offerings [to the temple] at <i>Sulamaṅgalam</i> which was a <i>brāhmaḍēya</i> in Kūlay-kūrṇam a sub-division of Nittavinōda-valaṇadu.
293	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Pandya	[Tribhuva]nachakravartin Sundara-Pandya-dēva.	8+1st ,, ..	Do. ..	Damaged. Sale of land to the temple of Kari-uritta-Nayaṇar at <i>Sulamaṅgalam</i> by three Brāhmaṇa brothers who were natives of Tirukkuṇḍandai (<i>i.e.</i> Kumbhakōṇam).
294	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Jatavarman [<i>alias</i> Tribhuvanachakravartin] Parakrama-Pandya-dēva.	12th ,, ..	Do. ..	Records that a certain Tirunavudaiyar of Danavinōdanallur, a <i>dēvadāna</i> village of the goddess in the temple of Tiruvālavudaiyar (in Tayandaparkuḍinādu a sub-division of Pandi-maṇḍalam), set up an image of Tirunavudaiya-Pillaiyar in the temple of Kariyuritta-Nayaṇar at <i>Sulamaṅgalam</i> , a <i>brāhmaḍēya</i> in Kūlay-kūrṇam of Nittavinōda-valaṇadu and presented lands for offerings.
295	On the same wall	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	12+1st ,, ..	Do. ..	Incomplete. Refers to the assembly of <i>Sulamaṅgalam</i> and a settlement which it made for the benefit of the temple of Kariyuritta-Nayaṇar.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the same wall	Chola ..	Tribhuvanachakravartin Kulottunga-Chola-deva, 'who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya.'	30th year ..	Tamil ..	Incomplete. Sale of maid servants to the temple of Kari-aritta-kandar at Sūlamangalam, by two accountants of the temple of Tirukkārōnam-Udaiyar at Solakulava[li]pattinam, a village in Pattinā-kūram, a sub-division of Geyamanikka-valanadu.
297	On a stone in the house of the village mansiff at Anataṇḍavaram.	....	..	Śaka 1518, Durmukhi.	Do. ..	Damaged. Gift of a village to the temple of Vinaitta-Tamirāṇar (perhaps a temple at Anataṇḍavaram) for bathing and oblations, by [a native of] Pulirukkuvelūr (i.e. Vaittiavarankōvil).
298	On a stone in the Kapkudutta-Vinayaka temple at Kavalkudam.	....	....	....	Do. ..	Much damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Acb[y]utappa-Nāyakkar-Ayyaṇ.
299	On a detached stone built into the entrance of the Perumal temple at Erukkuṛ.	Chola ..	Rajadhirajadeva	3rd year ..	Do. ..	Fragment.
300	On the south wall of the first <i>prākāra</i> of the Mayāraṇasvamin temple at Mayavaram.	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin [Rajadhi]rajadeva, 'who took [Madu]rai (Madura) and Ilam (Ceylon).'	14th ..	Do. ..	Damaged and incomplete. Gives the latter portion of the historical introduction beginning with <i>kaḍal-sūṇadu</i> .
301	On the three faces of a pillar set up in the street in front of the same temple.	Pandya..	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	10th ..	Do. ..	Damaged.
302	On the north wall of the central shrine in the Daṇḍīvara temple at Velachcheri.	Chola ..	Parakesarivarman <i>alias</i> Rajendra-Chola-deva (I).	6th ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Tiru-daṇḍīvaramūḍaiya-Mahadeva at Velachcheri, a <i>brahmadēya</i> in Puliur-kōttam which was a sub-division of Jayaṅḍachōla-maṇḍalam, by a Brāhmaṇa lady, the wife of one of the managing members (<i>āṭṭuṅganattār</i>) of the village.
303	On the same wall	Do. ..	Tribhuvanachakravartin Kulottunga-Chola-deva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	25th ..	Do. ..	Gift of land by Sēdirayadeva to the <i>maṭha</i> of Tiru-naṅkaraṣu at Tiruvāṇmiyūr in Kulottuṅgaśōla-valanadu, a sub-division of Jayaṅḍachōla-maṇḍalam. The land granted was situated at Velichcheri <i>alias</i> Jinachintamani-chaturvedimaṅgalam.
304	Do.	Do. ..	Rajarājakesari Mummudi-Chola	10th ..	Do. ..	Gift of land for offerings and lamps to the temple of Taramaṇi-Mahadeva in the hamlet of Velichcheri in Kōttūr-nadu, a sub-division of Puliur-kōttam. Mentions Amudaṇ Fichchaṇ <i>alias</i> Sēmbiyaṇ Kilanattukōṇ, a native of Vaigūrochcheri in Kilarkūram which was a district of Sōṇadu (i.e. the Chōla country).
305	On the north, west and south walls of the same shrine.	Do. ..	Parakesarivarman <i>alias</i> Rajendra-Chola-deva (I).	[10]th ..	Do. ..	Built in at the beginning. Records that the assembly of Velichcheri a <i>brahmadēya</i> in Kōttūr-nadu of Puliur-kōttam, sold 1,500 <i>kūḷi</i> of land to the temple of Tiruttaṇḍīvaramūḍaiya-Mahadeva and receiving 13 <i>kāṣu</i> , made the land tax-free. Records also that 23 <i>kāṣu</i> were presented for a lamp by a Brāhmaṇa lady of that village.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the west wall of the same shrine	Chola	Madirai-konda Rajakesarivarman	7th year	Tamil	Records that two persons of Arkkattu-kurram in Sōnādu, purchased land from the assembly of Velichcheri in Puliyur-kōttam and presented it to the temple of Tiruttandisvarattu-Mahadeva for burning a lamp therein and for providing offerings to a shrine of Ganapati built by themselves in that temple.
307	On the same wall	Do.	Tribhuvanachakravartin Ra[ra*]raja-deva	Do.	Do.	Gift of money for two lamps by the <i>karanattān</i> of Velichcheri <i>alias</i> Jinachintamani-chaturvedimagalam in Kōttūr-nādu which was a sub-division of Puliyūr-kōttam <i>alias</i> Kulōttungaśōla-valanādu in Jayāngondachōla-maṇḍalam, to the temple of Tiru-dandiśvaramudaiya-Nayanār.
308	Do.	Do.	Parakesarivarman <i>alias</i> Rajendra-Choladeva (I).	3rd year	Do.	Gift of 90 sheep for a lamp by Pattāṅgi Kāla-kumāra-kramavittan one of the managing members in the village of Velichcheri a <i>brahmadēya</i> in Kōttūr-nādu which was a sub-division of Puliyūr-kōttam in Jayāngondachōla-maṇḍalam, to the temple of Tiruttandisvaradeva.
309	Do.	Do.	Do.	Do.	Do.	Gift of 90 sheep for a lamp to the same temple. Mentions a native of Arūr one of the villages in Veśālippaḍi.
310	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	25th year	Do.	Gift of money for two lamps.
311	On the west and south walls of the same shrine.	Do.	Parakesarivarman <i>alias</i> Rajendra-Choladeva (I).	6th "	Do.	Damaged. Sale of land which was held by the non-Brahmans of Velichcheri, to the temple, with the permission of the king.
312	On the south wall of the same shrine	Do.	Rajarajakesarivarman	9th "	Do.	Gift of 90 sheep for a lamp to the god Tirukkarpali-Mahadeva in the temple of Tiruttandisvaram at Velichcheri, by one of the managing members of that village.
313	On the same wall	Do.	Tribhuvanachakravartin Raja[ra*]deva	22nd "	Do.	Gift of money for a lamp to the image of Nayanār-Tiruchchirambalamudaiyar set up in the temple of Tiruttandisvaramudaiya-Nayanār, by a native of Velichcheri <i>alias</i> Jinachintamani-chaturvedimagalam.
314	Do.	Pallava	Perunjiṅgadeva	[1]8th "	Do.	Gift of money for a lamp to the same temple at Velichcheri <i>alias</i> Jinachintamani-chaturvedimagalam, by a native of Kirāṅgudi in Chōla-maṇḍalam.
315	Do.	Chola	Madurakonda Rajakesarivarman	5th "	Do.	Gift of 90 sheep for a lamp to the temple of Tiru-dandiśvaradeva at Velichcheri in Kōttūr-nādu of Puliyūr-kōttam, by one of the managing members of that village.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
316	On the south wall of the Selliyaṁman temple in the same village.	....	Pa[r]thi[vēndr]adhipativarman ..	10th year ..	Tamil ..	Gift of land for offerings to the temple of Saptamātrikal, by Tiruveṭṭurūdayaṁ Dēvaḍiḡal, a native of Tiruveṭṭur in [Ma]ḷla-naḍu, a sub-division of Śōla-naḍu.
317	On the same wall	Chōla	Parakeśarivarman ..	4th ..	Do. ..	Incomplete. Gift of land for a lamp and offerings to the temple of Kaḷa-Bhaṭṭari at Veḷichcheri in Puliyūr-kōṭṭam, by the assembly of that village.
318	On the south wall of the central shrine in the Dhenupurīśvara temple at Maḍambakkam.	Do.	Tribhuvanachakravartin Virarajendra-Chōladēva.	9 + 1st ..	Do. ..	Gift of 20 $\frac{1}{2}$ of land north of Maḍambakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimangalam, a village in Neḍuṅguṇra-naḍu which belonged to Puliyūr-kōṭṭam <i>alias</i> Kulōttuṅgaśōla-vaḷanāḍu a sub-division of Jayaṅgondachōla-maṇḍalam, to the temple of Sirreri-Āḷudaiya-Nayanār, under orders of Pañchanadivanaṁ Nilagaṅgaraiyaṁ.
319	On the same wall	Vijayanagara ..	Virasēri Kumara-Dēvaraya (II) ..	Parābhava (= Śaka 1348).	Do. ..	Records that eight house sites of the <i>sthānatār</i> being lost to them, fresh sites were provided for, in the street of the <i>Kaikkōlar</i> . Mentions Sirreri-Āḷudaiya-Nayanār at Maḍambakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimangalam in Neḍuṅguṇra-naḍu, a district of Āyiravēli-parra, a sub-division of Puliyūr-kōṭṭam <i>alias</i> Kulōttuṅgaśōla-vaḷanāḍu, in Jayaṅgondachōla-maṇḍalam. Incomplete and damaged.
320	Do.	Ho.	Virapratāpa Sad[a]śiva-Ma[haraya], 'who took every country.'	Lost ..	Do. ..	Gift of two cows for providing curds to the temple of Sirreri-Āḷudaiya-Nayanār at Maḍambakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimangalam.
321	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	2nd year ..	Do. ..	Quotes the 16th year of Peruṅjīṅgaḍēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Sirreri-Āḷudaiya-Nayanār.
322	On the west wall of the same shrine ..	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyaḍēva	10th ..	Do. ..	Gift of the village of Maduraippakkam in Neḍuṅguṇra-naḍu a sub-division of Puliyūr-kōṭṭam in Jayaṅgondachōla-maṇḍalam, to the same temple, by order of Arunagiri-Perumaḷ Nilagaṅgaraiyaṁ.
323	On the north wall of the same shrine ..	Chōla ..	Tribhuvanachakravartin Virarajendra-Chōladēva.	36th ..	Do. ..	Gift of the village of Maḍambakkam to the temple by a certain Viṭṭappar, with the permission of the king. A number of obligations and limitations were enforced on the temple.
324	On the south wall of the verandah round the same shrine.	Vijayanagara ..	Virā-Kampana-Uḍaiyar, son of Bokkapa-Uḍaiyar.	Ānanda (= Śaka 1296).	Do. ..	Damaged. Sale of houses in the <i>tirumadivēḷāgam</i> to temple servants.
325	On the north wall of the same verandah ..	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyaḍēva.	15th year ..	Ho. ..	Registers that eleven lamps were burnt by Brāhmanas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagnīśvaramuḍaiya-Nayanār at Vaiyaḷuḍur.
326	On the south wall of the central shrine in the Agnīśvara temple at Vaḷu-vaduṛ.	Do. ..	Do do.	13th ..	Do. ..	Gift of money for six lamps to the same temple.
327	On the west wall of the same shrine ..	....	....	....	Do. ..	

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
328	On a stone set up at <i>Mūṇṇukallumōḍa</i> near the same village.	....	....	Doubtful	Tamil ..	Mentions Tirukkalkunram in Kalattur-kōṭṭam a sub-division of Jayangondachōḷa-maṇḍalam and perhaps also the temple of Tirumalai-Āṇḍaiya-svāmī of that village.
329 (a) to (m)	On the wall at the entrance into the birds' kitchen, on the hill at Tirukkalkunram.	..	....	....	Roman characters.	The following names (read tentatively) are engraved :—(a) A. D. Kier[<i>g</i>]r $\frac{1}{m} \frac{1}{d}$ 1666; (b) C. J. Keys, Pri[<i>ce</i>], $\frac{1}{m} \frac{1}{d}$ Gyfford; (c) $\frac{1}{m} \frac{1}{d}$ H. C. Kabel, 8[9] Alack, L. Gray, $\frac{1}{m} \frac{1}{d}$ [A]hne; (d) H. Dubon 1749; (e) $\frac{1}{m} \frac{1}{d}$ vkerok; (f) T. Campio $\frac{1}{m} \frac{1}{d}$; (g) D. V. A. S; (h) J. A. VanBram $\frac{1}{m} \frac{1}{d}$; (i) J. A. S; (j) F[eb]ry MDCXCXVII, C 40 I. S. Pee[<i>l</i>]man; (k) N. D. Jon[<i>g</i>] Heere 1749; (l) [85] T. Poughion, [35]; (m) P. E. Van Hogendorp, A. Vandenbroek; A. M. E., L. Brachi 17[9]8, M. Dormz, Wed. L. Aag $\frac{1}{m} \frac{1}{d}$ U. W. Cantervisscher 179., $\frac{1}{m} \frac{1}{d}$; (n) W. Van Somesen $\frac{1}{m} \frac{1}{d}$; (o) P. St. Paul, C. J. K[<i>e</i>]vser[<i>g</i>], 1750, C. P. Keller; (p) Lucas, L. Hensinok. $\frac{1}{m} \frac{1}{d}$ 1662.
330	On the wall of the temple kitchen on the same hill.	....	....	....	Do.	Perhaps damaged at the right end. Registers the names :—W. Silves, H. Stee $\frac{1}{m} \frac{1}{d}$, 5.
331	On the west wall of a ruined <i>maṇḍapa</i> in the north main street of the same village.	....	....	....	Do.	“Geo : Dawson lived in this Choy. Fm 18. Octr. to 9. Decr. 176 [9].”
332	On the south wall of the central shrine in the Mūṇḍumisvara temple at Kalattur.	Pandya	Jatavarman ..	8th year	Tamil ..	Stones missing. Seems to record a gift of land and mentions Gaṅgaikondāḷa-chaturvedimaṅgalam which was perhaps another name of Kalattur.
333	On the same wall ..	Chōḷa ..	Tribhuvanaśakravartin Rajarā[ja*]dēva ..	13th ..	Do. ..	Gift of money for a lamp by a merchant who was a resident of <i>māḍavāḍipperi</i> at Tiru-Mayilarpil in Puliyur-kōṭṭam to the temple of Peruntirukko-yil-Mahadēva at Kalattur a village in Kalattur-kōṭṭam which was a sub-division of Jayangondā-ḷa-maṇḍalam.
334	Do. ..	Do. ..	Tribhuvanaśakravartin Rajarājadēva ..	8th ..	Do. ..	Records that <i>ṛavindavalli</i> a <i>dēvarāḍi</i> of Tiruvorriyūr set up in the same temple an image of Chandeśvara and presented money for a lamp. Also, the merchant mentioned in No. 333 gave a lamp-stand.
335	Do. ..	Do. ..	Tribhuvanaśakravartin Kulottuṅga-Chōḷadēva.	5th ..	Do. ..	Gift of land in the village of Siru-Taṇḍalam by one of the <i>parikīrttu-pēṇḍal</i> of Vaḷudalai-Mambakkam in Valla-naḍu, a sub-division of Damar-kōṭṭam, to the temple of Āṇḍaiya-Nayanār at Kalattur.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
336	On the same wall	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	15th year ..	Tamil ..	Gift of money for lamps by two dancing girls.
337	Do.	Do. ..	Do. ..	Do. ..	Do. ..	Gift of a lamp by a <i>Pāṇiyā</i> .
338	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	13th year ..	Do. ..	Gift of land by certain dancing girls of the temple. Mentions Kalattūr <i>alias</i> Gaṅgaikondaśōla-chaturvēdimāṅgalam.
339	On the west wall of the same shrine ..	Do. ..	Tribhuvanachakravartin Vikrama-Choladeva.	15th " ..	Do. ..	Gift of two lamps to the temple of Peruntirukkōyil-Mahadēva at Kalattūr by a Brāhmaṇa resident of that village.
340	On the same wall	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva.	5th " ..	Do. ..	Gift of money for two lamps.
341	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	23rd " ..	Do. ..	Gift of three lamps.
342	Do.	Pāṇḍya ..	Maravarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	14th " ..	Do. ..	Gift of land for offerings to the same temple by Kakkunāyakaṇ one of the <i>Kaikkōlars</i> of the temple. Mentions Gaṅgaikondaśōla-chaturvēdimāṅgalam.
343	On the north wall of the same shrine ..	Do. ..	Do. ..	Do. ..	Do. ..	Gift of land for offerings by Aludaiyanayaka, another <i>Kaikkōla</i> of the same temple.
344	On the same wall	Do. ..	Do. ..	Do. ..	Do. ..	Gift of land [for offerings] by Mallandai, a third <i>Kaikkōla</i> of the same temple. The donors in Nos. 342 and 343 were his brothers.
345	Do.	Chola ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	13th year ..	Do. ..	Gift of land by two sisters who were the dancing girls (<i>dēvarāḍiyār</i>) of the temple. Registers that one of these set up the image of Kṣhetrapala in the same temple. Mentions Palippakkam, a hamlet of Kalattūr.
346	Do.	Do. ..	Tribhuvanachakravartin Kōṅgeriṇmaikondaṇ.	12th " ..	Do. ..	Registers an order to the chief Tondaimaṇ on the 293rd day of the year, to grant certain lands in and around Kalattūr clubbed together under the name Kulottungaśōlaṇ-Tiruttōṇḍattogainallūr as a <i>dēvādāna</i> to the temple of Peruntirukkōyiludaiya-Mahadēva for the <i>tirumadaivelāgam</i> and a flower garden. Anapaya-Muvēndavelaṇ is stated to have been the royal secretary (<i>tirumandira-ōlai</i> .)
347	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	Do. ..	Do. ..	Gift of land by a dancing girl (<i>dēvarāḍiyāl</i>) of the temple.
348	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of 1,153 <i>kuḷi</i> of land by another girl of the same temple. Mentions Ottippakkam a hamlet of Kalattūr.
349	On a slab built into the floor of the Mukha-maṇḍapa in the same temple.	Pallava ..	Nandivarman-Maharaja	14th " ..	Do. ..	Mentions Kalattūr-kottam and a certain Paramēśvara.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	Round the Amman shrine in the same temple.	....	....	Prabhava ..	Tamil ..	Gift [of the village] of Kalppattu in Kalattur-śirmai to the temple of Peruntirukkoṭṭaiya-Nayinar for the merit of Vira-Narasīgarāyar, by a certain Yā[ra]ppa-Nayaka, son of Vimarayi-Bavuntar.
351	In the same place .. .. .	....	Tribhuvanaśaśakravartin paladeva.	15th year ..	Do. ..	Records that a certain Arulalapperumal <i>alias</i> Raja- raja-Vilupparaiyaṅ constructed the shrine of the goddess and presented lands to it for the merit of his mother.
352	On the south wall of the central shrine in the Tiruvalluvara temple at Tiru- vanakkoyil (near Kalattur).	Chōla ..	Tribhuvanaśaśakravartin Rajarājadeva ..	16th ,, ..	Do. ..	Gift of a lamp to the temple of Tiruvallakkōyilūdaiva- Mahadeva at Kalattur in Kalattur-kōttam, a sub-division of Jayangondachōla-maṇḍalam, by Parasivaṅ Taluvakkulaindaṅ Aludaiyaṅ, a native of Kuvālai in Venkunra-kōttam. Mentions the Kala- mukha priests Gōmadattu Jñanarāsi-Paṇḍita and Śailarāsi-Paṇḍita.
353	On the same wall	Vijayanagara ..	Tribhuvanaśaśakravartin Viruppaṇa-Udaiyar, son of Vira-Ariyana-Udaiyar.	Śaka 1320 ..	Do. ..	Gift of land in the hamlet of Uttamaśōlavilagam to the temple of Tiruvallakkōyilūdaiva-Nayagar at Kalattur, by Venavudaiyaṅ, one of the <i>Kaikkōl</i> <i>Mudalis</i> of the temple. It is stated that Uttama- śōlavilagam was originally granted to the temple by Vira-Kampana-Udaiyar for worship and repairs. Mentions Puṇḍarikaṅ Rajendraśōla-Tamiḷadarai- yaṅ Ātkoṇḍaṅ Maṇḍalapuruṣaṅ.
354	Do. .. .. .	....	Ra[ja]nayaṇa Sambuvarāyar ..	3rd year ..	Do. ..	Gift of 15 cows to the same temple by Mallinadaṅ Rajanarāyaṇa Sambuvarāyaṅ.
355	Do.	Chōla ..	Tribhuvanaśaśakravartin Rajarājadeva ..	4th ,, ..	Do. ..	Gift of a lamp with stand to the temple of Tiru- vallakkōyilūdaiva-Mahadeva, by the merchant of Tiru-Mayilappil in Puliyur-kōttam mentioned in Nos. 333 and 334, above.
356	Do.	Vijayanagara ..	Bo[k*]kapa-Udaiyar, son of Vira-A[ri]raya (i.e. Harihara II.).	Tarapa (= Śaka 1326).	Do. ..	Purchase of land at Padupakkam by Venavudaiyaṅ, one of the <i>Kaikkōla-Mudalis</i> of the temple, perhaps for presentation to it.
357	Do.	Chōla ..	Tribhuvanaśaśakravartin Kulōttunga-Chōla- deva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	27th year ..	Do. ..	Gift of 4 cows for a lamp by a native of Ārūr in Ūrūkkatṭu-kōttam. Mentions the two Kalamukha priests referred to in No. 352.
358	Do.	Do. ..	Vikrama-Chōladeva ..	10th ,, ..	Do. ..	Gift of land at Śiru-Taṇḍalam to the god Chandra- śekhara at Tiruvallakkōyil by a number of people one of whom was a native of Koḍuvūr (in Paṭṭiṇa-naḍu a sub-division of Sēmbūr-kōttam) and another, of Paṭṭiṇam.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
368	On the same wall	Chōla ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	19th year ..	Tamil ..	Interrupted by a wall in the middle. Registers that the king was present at the Rajarājapuram festival, to see the Aṇi-festival in the temple of Tiruvorriyūr-Uḍaiyar. The <i>dēvādāna</i> village Āḍanpakkam in Śūrattūr-naḍu, a sub-division of Puliūr-kōttam <i>alias</i> Kulottuṅgaśōla-valanāḍu, being reported to be lying waste for want of tenants, the king ordered that it may be leased out to certain persons specified in the inscription.
369	Do.	Do. ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarājādēva.	17th ..	Do. ..	Gift of 12 buffaloes for a lamp by Ariyaṇ Tiru-chi-ṇambalamuḍaiyaṇ Padumaṇ <i>alias</i> Kaṭṭimaṇ of Kāśmirapura to the temple of Tiruvorriyūr-Uḍaiyar [at Tiruvorriyūr] in Pulaṇ-kōttam, a sub-division of Vikramaśōla-valanāḍu in Jayangōṇḍa-chōla-maṇḍalaṇ.
370	Do.	Do. ..	Tribhuvanachakravartin Rajarāja[<i>dēva</i>] ..	30th ..	Grantha and Tamil.	Gift of 32 cows and a bull for a lamp by a certain Tiruveṇkaṭaṭaṇaḷayaṇ, the headman of Nulaṇ-piyaṇ in Ambaṭṭūr-naḍu.
371	Do.	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Rajadhirājādēva.	9th ..	Do. ..	Interrupted by a wall in the middle. The king is stated to have been present on the occasion of Paṇḍuṇi-Uṭṭiram festival in the temple of Paḍam-bakka-Nayakādēva when in the same place were also present Chaturanaṇa-Paṇḍi'a who owned a <i>maṭṭa</i> in the temple and Vagīśvara-Paṇḍita, who expounded the <i>Sōmatiddhāṇṭa</i> , bearing the Śrī-purāṇa of Āḷuḍaiyaṇambi. The <i>dēvādāna</i> village Vāḷuḷapperumbakkam being reported [to be lying waste for want of tenants?] the king ordered it to be leased out to a certain Āmudāṇḷiḷayaṇ Periyaṇ Sōmaṇ.
372	On a slab built into the floor, at the entrance into the same <i>prakāra</i> .	Gaṅga-Pallava ..	Vijaya-Kampavarman	19th ..	Tamil ..	Damaged. Registers a gift of land by Niraṇḷaṇa-guravar of Tiruvorriyūr to the temple of Niraṇḷa-nēśvarattu-Mahādēva which he had constructed at that village. It is stated that the assembly of Maṇali sold the land to Niraṇḷanaguravar. Mentions one of the signatories whose name was Peruntaḷaikkavadi Tiruvorriyāraṇ.
373	On the north, west and south walls of the central shrine in the Kalyāṇa-Veṅkaṭeśa-Perumal temple at Nara-yāṇavaṇṇam.	Vijayanagara ..	Vīrapratapa Vira-Aḥ[<i>y</i>]ataraṇa-Maharāja	Śaka 1463, P'lava.	Do. ..	Records that a certain Viruppaṇṇa founded a town called Veṅkaṭāḍrisamudraṇ on the borders of Naraṇāṇapuram and constructed there the temple of Veṅkaṭāḍri-Perumal for the merit of Veṅkaṭāḍri-rāja-Maharāja. To this temple he gave for offerings, with the permission of the king, some complete villages and shares in others.
374	On the west and south walls of the same shrine.	....	....	Krodhin ..	Do. ..	Registers an oral agreement (<i>vāḷkpaṭram</i>) among three private individuals.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
375	On a slab fixed into the floor of the <i>mandapa</i> in front of the same shrine.	Chola ..	Rajarajakesarivarman	Lost ..	Tamil ..	Registers that Vikkiyannan Pugalvipparagandan of the [Chalukki family, and two others, the chiefs of Vattiya-nadu in [Kunja]vattana-kottam, gave certain privileges to the Vellalas of that district.
376	On the inner <i>gopura</i> of the same temple ..	....	....	Śaka 1545, Dandubhi.	Telugu ..	Gift of a village for offerings and festivals to the temple of Kalyana-Venkaṭeśvarasvamin of Nara-yapaṇṇa, by the <i>Mahāmaṇḍalīśvara</i> Tirumalaraja son of Srirangaraja and grandson of Kattari-Saiva Maharaja of the Kaśyapa-gotra and the Apas-tamba-śutra.
377	On the outer <i>gopura</i> of the same temple ..	Vijayanagara ..	Virapratapa Vira-Venkaṭadeva-[Maharaya*], ruling at Penugonda.	Śaka 1544, Raudri.	Do. ..	Built in at the left end. Records gift of tolls by common consent, to the temple of Kalyana-Venka-ṭeśvara, by the mercantile community (viz.) the chiefs of Ayyavole including persons like Prithivi-śeṭṭi Rayanimantri-Bhaskara.
378	On two detached slabs built into the floor of the <i>Vahana-mandapa</i> in the same temple.	Chola ..	Tribhuvanachakravartin Raja[rajaḍeva] ..	17th year ..	Tamil ..	Gift of tolls by common consent to the temple of Kavariśvaramuḍaiya-Nayanar at Narayanapuram in Tiruvengada-kottam, by the mercantile com-munity.
379	On two other detached slabs built into the same floor.	Pandya ..	Sundara-Pandyaḍeva, 'who took every country,'	8th ..	Do. ..	Gift of 20 pack-bullocks to the temple of Kavariśvaram-Uḍaiyar, by a certain Periyapillai alias Rajanarayana-Serakōṇ, one of the subordinates of Yādavarāja.
380	On two detached slabs built into the <i>mandapa</i> opposite the main entrance into the same temple.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	Lost ..	Do. ..	Seems to record the gift of the village Pondaipakkam in Sey-nadu for repairs and other requirements, to the temple [of Kavariśvaramuḍaiya-Nayanar*].
381	On the west wall of the central shrine in the Parāśareśvara temple in the same village.	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Maharaya	Śaka 1473, Paridhavin.	Do. ..	Gift of 40 <i>paṇam</i> for offerings to the temple of Amba-lingamuḍaiya-Nayanar at Narayanapuram in Tiru-vattiṇṇur-nadu, a sub-division of Kuṇṇavartana-kottam in Ja[ya*]ṅgonḍa-chōla-maṇḍalam, by a <i>Kammāḷa</i> of that village.
382	On a slab built into the floor of the court yard in the same temple.	....	....	Pramadīśa (Pramadin).	Telugu ..	Gift of the village of Yippatōṅgali to the priests of Kalahasti on the occasion of the <i>kumbhābhishēka</i> (i.e. the renovation) of the temple of Agastīśvara (also called Parāśareśvara), by Kattari-Saiva Maharaja-Bommarājadeva-Maharāja.
383	On the base of the central shrine in the Agastīśvara temple at <i>Kempula-palaiyam</i> .	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	16th year ..	Tamil ..	(Gift of two <i>māḍai</i> for a lamp to the temple of Tiru-vaṇattīśvaramuḍaiya-Nayanar at Narayanapuram in Vattiya-nadu, a sub-division of Kuṇṇavartana-kottam in Jaṅgonḍa[chōla]-maṇḍalam by Raja-narayana-Mūvendaveḷan, a native of Piratti-Kulat-tar in Damar-nadu, a sub-division of Damar-kottam.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
384	On the beams of the <i>mandapa</i> in the Ammanachchi-Amman temple in the same village.	....	....	Śaka 1669, Prabhava.	Telugu ..	Registers that the <i>Mahāmandalēśvara</i> Śeṣachalapātrajudēva-Maharaja son of Kamaraja and grandson of Guṇḍoli-Krishnamaraja, of the Kāṣyapa-gotra, repaired the Sabha- <i>mandapa</i> of the temple of Ammanachchamma (called Amunayakshi in Sanskrit) at Narayanapuram, the northern entrance to Kañchi-piṭha.
385	On a slab in the kitchen of the Nagadhi-svarasvamin temple at Karumbadu.	....	....	Śaka 1752, Vikṛiti.	Do. ..	Records that Tiruvēngalamba, the queen of a prince of the family of Kattāri-Salva Maharaja built a shrine for Somasundarēśvara and Minakshi, in the temple of Nagadhiśvara situated on the bank of the river Kūśasthali.
386	On a slab built into the wall of the Utaava- <i>mandapa</i> in the same temple.	....	....	Śaka 1692, Vikṛiti.	Do. ..	States that the <i>mandapa</i> was built by Tirumala-kondama, wife of Bopparaju-Venkatanarasimharaja and daughter of the <i>Mahāmandalēśvara</i> Vellāṇṭi Kasavaraja. The name of the village is given as Khadirapura on the bank of the Kūśasthali river.
387	On a slab set up in front of the Deśa-Vinayaka temple at Sattiravada.	....	Yadavarayar Śrīraṅganathar	18th year ..	Tamil ..	The residents of Tirani-naḍu in Neḍu-naḍu, and others gave to a certain Melittēvan, the village of Tirani as a <i>ruḍirappatti</i> . This he presented to the Deśa-Vinayaka temple at Sattirapadi and prohibited the sects of Śāṅkēti-samayakkarar and Vīr-a-kōḍiyār from entering it.
388	On a slab set up by the side of a well in the same village.	Saluva ..	Śelva Tippadeva-Maharaja, son of Saluva Tippayadeva-Maharaja.	Dundubbi (= Śaka 1364).	Do. ..	Records a charter granted to the <i>Śēṇiyaga</i> by Dalavay Śrīraṅga-Ravuttar.
389	On the east wall of the <i>mandapa</i> in front of the central shrine of the Chidambareśvara temple in the same village.	Vijayanagara ..	Virapratape [Deva]raya-Maharaya	Śaka 134[9], Plavaṅga.	Do. ..	Built in at the bottom. Mentions the Śaiva and Vaiṣṇava shrines of Chandragiri-rajya <i>vis.</i> Kañ-chipuran, Tirukkālatti, Tiruvorriyār, Tiruvāla-gaḍu, Tiruppalaivaṇam and others. Refers to the <i>viḍṇēti-kāṇikkai</i> collected in the temple of Alagiya-Tiruchchirambalamudaiya-Nayanar at Sattirapadi in Maṅgalūr-naḍu a sub-division of Kunra[vattapa-kōḷṭam in Jayangondachōla-maṇḍalam and to certain royal orders (<i>raḍḍasam</i>) issued to Ariyappa-Danṇayaka, Bhikshavittī-Ayyagal and Devaraya-Uḍaiyar of Chandragiri.
390	On the west and north walls of the Varadaraja-Perumal temple in the same village.	Do. ..	Virapratape Vira-Aob[y]utayyadeva-Maharaya.	Śaka 1459, Hevilambi.	Do. ..	Much damaged. Mentions Maṅgalūr-naḍu, a sub-division of Narayanapurappara in Kunṇavattana-kōḷṭam of Jayangondachōla-maṇḍalam.
391	On a slab set up in the main street in the same village.	....	....	....	Do. ..	Registers that Gaṇḍaraguli Maraya-Nāyakkar son of <i>Mahāpradhāni</i> Sōmaya-Dennayaka gave to the temple of of Alagiya-Tiruchchirambalamudaiya-Nayanar, a piece of land with the right to take water from the tank of Vasavanappe[ne]ri.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On detached slabs round the central shrine in the Vēṇṇōpala-Perumal temple at Karvetinagar.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	11th year ..	Tamil ..	The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Nārayanapuram in Vattiya-naḍu, a sub-division of Kuṇṇavattana-kōttam. Some of the temples mentioned are Avimuktisvaramudaiya-Nayanar, Lakṣisvaramudaiya-Nayanar and Akṣaḥisvaramudaiya-Nayanar. Mention a certain Vira-Narasimgadevan <i>alias</i> Yadevarayan. Also a fragment is found of an unnamed Saluva king.
393	On the north wall of the Agastysvvara temple at Senur.	Vijayanagara ..	Mahamandalesvara Achyutadeva-Maharaya ..	Śaka 1461, Vikarin.	Do. ..	Gift of two villages to the temples of Tiruvagattisvaramudaiya-Nayanar and Pachchaivarna-Perumal at Senalur, for repairs and worship.
394	On the north and west walls of the same temple.	Chōla ..	Rajaraja-Rajakesarivarma ..	20th year ..	Do. ..	Damaged and mutilated. Seems to contain portions of a historical introduction not copied so far and to record a gift of land to the temples of Tiruvagattisvadeva and Tirumerralideva, on account of the drummers who beat drums during the <i>śrī-bali</i> ceremony.
395	On the south wall of the central shrine in the Kalakanthesvara temple at Adaitpalam.	....	Chinna-Bomma-Nayaka of Velur ..	Śaka 1504, Chitrabhanu.	Grantha and Tamil.	Registers that Appai-Dikshita constructed the temple.
396	On the south wall of the Svayambhuna-thevvara temple at Mullandram.	....	....	Raudr ..	Tamil ..	Records that the <i>Mahājanas</i> of Praudhadevarayapuram <i>alias</i> Agaram-Mullandam, including the poet Diṇḍimakavi, assigned house sites to certain stone-masons in the <i>Kannalattaru</i> . This charter was engraved on the temple of Tandornisvaram-Udaiyar.
397	On the south wall of the Arunachalesvara shrine in the same temple.	....	....	Śaka 1472, Sadharana.	Do. ..	Gift of land by a Brāhmaṇa lady to the shrine of Annāmalainātha built by her, in the temple of Svayambhunaṭha for the merit of herself and her husband Kumāra-Diṇḍimar Annāmalaināthar.
398	On the inner <i>prākāra</i> wall of the Paraśuramesvara temple at Attirala.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	1[6]th year ..	Do. ..	Gift of 1 <i>māḍai</i> for a lamp to the temple of Tiruvirāmisvadeva at Tiruvatturai in Mēṇ-Pakkai-naḍu, by a sub-division of Adhirājendrachōla-maṇḍalam, by a native of Neppakkai.
399	On the outer <i>prākāra</i> wall of the same temple.	....	....	Śaka 1212, Vikrita.	Do. ..	Gift of 12 <i>māḍai</i> for lamps by the wife of Ponungapṇi Vasireddi, to the temple of Paraśurāmisvaramudaiya-Nayanar at Tiruvatturai in Pottappinaḍu, a sub-division of Mēṇ-Pakkai-naḍu in Adhirājendra-maṇḍalam.
400	On the same wall .. ..	....	....	Śaka 1206, Parthiva (wrong).	Do. ..	Gift of 2 <i>māḍai</i> for providing a flower garland to the same temple (here called Tiruvirāmisvaramudaiya-Nayanar).
401	Do. .. ..	....	....	Śaka 1[2]00, Bahu[dha]nya.	Do. ..	Gift of 12 <i>māḍai</i> for a lamp to the shrine of Vairavapillaiyar at Tiruvatturai by a native of Puḍōli.
402	Do. .. ..	....	....	Śaka 1209, [Sarvajit].	Do. ..	Provides for the supply of 1 <i>māḍi</i> of curds every day to the temples of Tiruvirāmisvaramudaiya-Nayanar and Vayirava-pillaiyar, for the merit of the chief who was ruling the Poḷṭta*ppinaḍu.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the same wall .. ..	....	....	Śaka 1202, Vikrama.	Tamil ..	Gift of 15 <i>māḍai</i> for lamps and garlands to the temple of Paraśurāmaśvaramudaiya-Nayanar, by a native of Mandappalli.
404	On a slab set up at the ruined main entrance into the same temple.	....	....	Śaka 1194, Angira.	Do. ..	Records an agreement by the residents of the Pottappinadu district who had met in the <i>mandapa</i> called Chitramelji to raise 1 <i>māḍai</i> from each village in order to construct an embankment on the side of the river and to prevent any injury from floods to the temple of Paraśurāmaśvaramudaiya-Nayanar. Unfinished. Registers that Annamarusaṅṅa came to Araturavulu, enquired into the affairs of the [Kṛitri]śvara, Paraśurāmaśvara and the Bhayirava temples and seeing that the income had been stopped in the interval, restored the temple lands at P'oli, for the merit of king Narasiṅṅayyadeva-Maharaja.
405	On another slab set up in the same place	Saluva ..	Narasiṅṅayyadeva-Maharaja	Śaka 1399, Hemalambi.	Telugu	Damaged. Mentions among others, the districts Yeruva, Pottapi-nadu and Muliki-nadu and the temple of Paraśurāmaśvara at Araturavula-mahasthanu. Refers to a number of tanks, canals and villages founded and called after either the name of the king or one of his <i>śiṣyas</i> .
406	On a third slab lying broken in the same place.	....	Ambadeva-Maharaja, ruling at Vallari-pattana.	Śaka 120[9], Sarvajit.	Do.	Gift of 1 <i>māḍai</i> for a lamp by a certain Reddi, to the temple of Uḷḷankulunda-Nayanar at Uḍoli in Mēg-Pakkai-nadu, a sub-division of Adhirajendra-mandalam.
407	On the south wall of the Śiva temple at P'oli.	Chōla .	Rajarajadeva (III)	27th year, Subhaktit.	Tamil ..	Gift of two lamps to the temple of Karumanikku-Perumal.
408	On the east wall of the Varadarajasvamin temple in the same village.	....	....	Śaka 1204, Chitrabhanu.	Do. ..	Records that the <i>śaṣṭiṭha</i> was presented by a certain Timmana to the temple of Kariyamānikyāraya, for the merit of his uncle Ponna-Na[ṅṅu].
409	On the same wall .. ..	....	....	Śaka 1482, Raudri.	Telugu	Much damaged. The king has a long list of <i>śiṣyas</i> .
410	On a slab set up in the courtyard of the same temple.	....	Ambadeva-Maharaja, ruling at Vallari-pattana.	Śaka 1212, Viṛṛḍhin].	Do.	Registers that the village of Vontimitta in the Siddhavaṭam-sima of Udayagiri-rajya with its connected hamlets was granted to the temple of Raghunayaka for offerings, repairs, festivals, etc., by Nagarajayyadeva-Maharaja, the son-in-law of Ramanarajayya-Gutti-Yara-Tirumalarajaya of the Aravidu family.
411	On a slab set up near the eastern <i>gopura</i> of the Kōṇḍarāmasvamin temple at Vontimitta.	Vijayanagara ..	Virapratapa Sadasiṅṅadeva-Maharaja	Śaka 1480, Kalayukti.	Do.	Gutti-Tirumalayyadeva-Maharaja of the Aravidu family is stated to have been the prime-minister of the king. Gift of three villages including Pulupattaru in Pottapi-nadu and of some wet land in Vontimitta, to the same temple. Below this is inscribed a record of Śaka 1705, Sōbhaktit, registering gifts by certain Reddis and Karanams.
412	On a second slab in the same place	Do.	Do.	Śaka 1477, Ananda.	Do.	

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the south wall of the Kharasvara temple at Lepakka.	Chola ..	Tribhuvanachakravartin Virarajendra-chola-deva.	2[6]th year, Raktakshi.	Tamil ..	Damaged and incomplete. Seems to record a gift of land to the temple of Karavisvaram-Udayar at Neppakkai in Mē-Pakkai-nadu, a sub-division of Adhirajendra-mandalam. Below this is a record of Saka 1209 which registers a gift of money to the [same] temple.
414	On the same wall	...	...	Saka 1224, Subbakrit.	Do. ..	Much damaged. Refers to the temple of Karavisvaramudaiya-Nayanar at Neppakkai and mentions the Mandalaika-Brahmarakshasa Ambadeva-Maharaja.
415	Do.	Chola ..	Rajarajadeva (III.) ..	24th year, Vikarin.	Do. ..	Incomplete. Seems to record a gift of lamps to the same temple.
416	Do. .. ..	....	....	Saka 12[2]4, Subbakrit.	Do. ..	Unfinished. Gives only the date.
417	On the north wall of the same temple ..	....	Tribhuvanachakravartin Vijaya-Gandagopadadeva.	29th year, Babudhanya.	Do. ..	Do.
418	On the east wall of the same temple ..	Chola ..	Rajarajadeva (III) ..	6th year, Vishaiya (i.e., Vrishha).	Do. ..	Gift of 1 māḍai for a lamp by a Tattāṇ of Neppakkai, to the temple of Karavisvaramudaiya-Nayanar.
419	On the same wall	Do. ..	Do. ..	10th year ..	Do. ..	Gift of paddy for three lamps by a native of Pottappi.
420	Do.	Do. ..	Tribhuvanachakravartin Kōṅṣerimakkondan Rajendra-Choladeva, 'who took the head of two Pandya (kings).'	....	Do. ..	Gift of lands in the village of Neppakkam to the temple of Tiruchchirambalam-Udayar. The royal secretary (<i>tirumanāra-olai</i>) who wrote the order was Virasolappiramarayan and the signatories were Viḷuppadarayan and Munaiyadaraiyan.
421	On a slab set up near the entrance into the Chennakésava-Perumal temple in the same village.	....	....	Saka 1424, Dundubi.	Telugu ..	Gift of land to the temples of Chennakésavaradeva and Kharavisvadeva by a certain Yaramanayani-Tim-mayya, for the merit of Dev[i]-Nayaningaru.
422	On another slab set up in the same place	....	....	Saka 13[3]0. Sarvajit.	Do. ..	Much damaged. Mentions Malla-Reddi with a long list of family titles and the temple of Karavésvara at Lembaka.
423	On the third slab set up in the same place	....	Ambadeva-Maharaja ..	....	Tamil ..	Damaged at the beginning. Registers that a certain Gaṅgadeva, son of Sarvadhikari Irumadideva induced a merchant (<i>nagarattār</i>) of Nellūr to present a lamp to the temple of Késava-Perumal at Neppakkam, for the success of the king.
424	On the fourth slab in the same place ..	..	Malla-Reddi, son of Anna-Reddi ..	Saka 1335, Vijaya.	Telugu ..	Registers that a merchant of Nellūr built the southern wall of the compound, in the temple of Késava-Perumal at Lembaka.
425	On the fifth slab in the same place ..	Pandya ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	18th year ..	Tamil ..	Registers that some land near the temple of Neppakkai-Vinnagar alias Késava-Perumal was assigned for a street called Pallavarayan-tiruvidi after Pallavarayan, the chief of 'unjalūr in Naḍuvir-kūru, a sub-division of Milalai-kūṇam. One of the faces bears the Paṇḍya symbol of an <i>anaka</i> between two fish.
426	On a slab set up near the south wall of the same temple.	Chola ..	Rajarajadeva (III.) ..	22nd ..	Do. ..	Damaged. Gift of 12 māḍai for a lamp to the temple of Késava-Perumal. Another record of the same year of the king is inserted on the top of the slab and registers also the gift of a lamp.
427	On a pillar of the Makha-maṇḍapa in the same temple.	....	....	Saka 1198, Dhatri.	Do. ...	Gift of 12 māḍai for a lamp.
428	On the same pillar .. ..	....	....	Saka 1216, Jaya	Do. ..	Gift of 12 māḍai for a lamp to the temple of Késava-Perumal at Neppakkai.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On another pillar of the same <i>mudaga</i> ..	....	....	Śaka 1204, Chitraḍhanu.	Tamil ..	Damaged. Mentions the gift made for the success of "the Maharaja's son," which may be tentatively read as Darj[ta]kka-lavarasa, by his <i>Sarvādhikari</i> . Another Śaka date 1217, Maumatha is also found on the same pillar.
430	On a sluice of the Timmarasu-tank in the same village.	....	....	Śaka 1634, Nandana.	Telugu ..	Records that Perumallaraja, son of Maṭṭa Venkatarājan-Devachōḍa-Mahārāju, built the sluice to the tank originally constructed by Bābharau-Timmarasu.
431	On a slab set up in front of the Adikēśava-svāmī temple at T a n g a t u r u .	Vijayanagara ..	Devaraya, son of Vira-Harihara	Lost ..	Do.	Much damaged. Mentions a <i>pradhāni</i> of the king.
432	On a slab set up near the ruined temple of Siddhēśvara in the same village.	Kakatiya ..	[Prata]perudra[deva], ruling at [Oruṅgallu]-paṭṭana.	Śaka [1237], Rakshasa.	Do.	Do. Seems to record a gift of voluntary contributions (<i>magama</i>) to the temple of Siddhāna-[tha]deva at Taṅgaṭuru.
433	On a slab set up in the court-yard of the Kailāsansthāsvāmī temple in the same village.	....	....	Śaka 1328, Vyaya.	Do.	Damaged. Mentions Anna-Reddi, son of Malla-Reddi and younger brother of Vēma-Redḍingarū of Addanki. All the usual Reddi titles are repeated at the beginning of the inscription.
434	On the entrance into the Malasthānēśvara temple at P o t t a p i .	Vijayanagara ..	Viraprastapa Sadāsivadeva-Ma[ha]raya	Lost ..	Do.	Unfinished. Registers a <i>dasavāda</i> charter granted to certain Reddis by Varadāyadeva-Chōḍamahārāja, son of Maṭṭa Pōharajayyadeva-Chōḍamahārāja and mentions the <i>Mahāmanḍalēśvara</i> Ramarāju-Tirumala-rājayyadeva-Mahārāja.
435	On a slab built into the floor of the <i>garbhagr̥ha</i> in the same temple.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōla-deva.	Do. ..	Tamil ..	Damaged and incomplete. Mentions a certain Madurantaka Pōttappichōḍa Sitti-Ara[ya].
436	On the east wall of the Venugōpalasvāmī temple in the same village.	....	....	Śaka 104[0], Vilambi.	Telugu ..	Registers that Maṭṭa Kōma[ri]-Kantarāju-Devachōḍa-Mahārāju ordered the dilapidated <i>māsika</i> (i.e. <i>sukhanāsika</i>) of the Gōpalasvāmī temple at Pottapi, the head-quarter of Pottapi-naḍu in Siddhavattam which was a sub-division of Uda[ya]giri, to be renewed.
437	On the east, south and north walls of the same temple.	....	Manumasi[ddha]	Śaka 1180, Kalayukta.	Tamil and Grantha.	Much damaged and incomplete. Gives a list of <i>divēdas</i> at the beginning. Mentions the Sōmēśvara temple.
438	On a slab set up near the Padmagirinathasvāmī temple at O b a l l i .	....	....	Vikrita... ..	Tamil ..	Registers money granted for a number of lamps to the temple of Malaikīra-Perumal at Vallolam.
439	On a slab set up in front of the Saṅgamēśvara temple in the same village.	....	....	Paridhavin ..	Telugu ..	Damaged Records that a certain Viramushā Singaram Viṇaya presented the income which was due to him from Ōpili to the temple of Virēśvara, in presence of Mandula Basavaya, the <i>mudrakarāṭṭ</i> of Virāsaiva-Siddha-Bhikshavittī Ayyavaru who was a worshipper of Mallikarjuna-līnga on the Śrīparvata mountain.
440	On a slab set up near the Virabhadrasvāmī temple in the same village.	....	....	Śaka 1152, Vikrita.	Tamil ..	Gift of money for lamps to Śaṅgīsuramudāya-Nayagar at Vallo[la]m.
441	On the back of the same slab ..	Chōla ..	Rajarājadeva ..	18th year	Do. ..	Gift of two lamps.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a slab set up in the court-yard of the Virabhadrasvamin temple at Rayachoti.	....	....	Durmukhi ..	Telugu ..	Gift of the village of Mogapalampalli to a number of Saiva priests to maintain 160 lamps in the temple of Virayadeva at Rachaviṭi by an agent of Venkatādhri-Nayanīngaru and the trustees.
443	On the base of the east <i>gōpura</i> of the same temple.	Vijayanagara ..	Virapratapa Vira-Aohyutadeva-Maharaya ..	Saka 1466, Jaya	Do.	Dedicated. Gifts by Venkatādhri-Nayanīngaru, to the temple of Virēśvara at Rachaviṭi.
444	On the wall of the same <i>gōpura</i> ..	Do. ..	Virapratapa Kṛṣṇadevaraya-Maharaya ..	Saka 1442, Vikrama.	Do.	Damaged. Gift by [Ka]ma-Nayanīngaru for the merit of the king. Mentions the two provinces Penagonda-Marjavāda and Udayagiri-Marjavāda.
445	On the south wall of the central shrine in the same temple.	Do. ..	Virapratapa Vira-Sadaśivadeva-Maharaya ..	Saka 1484, Dundubhi.	Do.	Registers that Amarināyami Veṅkaṭa-Nayanīngaru, the agent of the <i>Mahāmaṇḍalēśvara</i> Jillella Raṅga-patirājayadeva-Mahārāja was governing the Rāmadurgam-śūna and that on that occasion he repaired the central shrine and the <i>śaṅkāśi</i> of the Virēśvara (also called Virabhadradeva) temple, for the merit of his master.
446	On a slab set up in the hamlet of Old Rayachoti near the same village.	....	Nisānkapratapa Rayadeva-Maharaya, 'lord of Karkatapura.'	Saka 1356, Nandana.	Tamil ..	Records that the king gave Rayanārāyanapputtēri which was named after himself to the temple of Janārdana-Perumal built at Aṇḍappūr in Kūlai-Marayapadi, a district of Rattapadikondaśōḷa-maṇḍalam, by a private individual.
447	On the south base of the Sañji-Balappa temple at Uṟṟigam.	....	....	Saka 1191, Vibhava.	Do.	<i>Ep. Carn.</i> Vol. X. Bp. 60.
448	On a stone lying near the Palpatemma-cheruvu on the boundary of Sundarapalya and Gandlapalli.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadeva	27th year ..	Do.	<i>Ibid.</i> 16.
449	On the south base of the <i>maṇḍapa</i> in front of the central shrine in the Svayambhavaśvara temple at Maḍivāla.	....	....	Saka 1220, Viśuvavari (Viśvavasi).	Do.	<i>Ibid.</i> 26.
450	On the north base of the same shrine ..	....	....	Saka 1184, Durmati.	Do.	<i>Ibid.</i> 32.
451	On the same base ..	....	Śīru-Vasudeva, son of Jayaṅgondaśōḷa Iḷavaṇḍijayaraya <i>alias</i> Kuttaḍundēvar.	Saka 1192, Sūkṛira (Sukla).	Do.	<i>Ibid.</i> 34.
452	At the entrance into the Parvatī shrine in the same temple.	....	Iḷavaṇḍijayaraya Kuttaḍundēvar.	Saka 1154, Kkara.	Do.	<i>Ibid.</i> 35 (a).
453	On a pillar at the entrance into the same shrine.	....	Iḷavaṇḍijayaraya <i>alias</i> Maraiḷvaṇ, Jayaṅgondaśōḷa Iḷavanjiyarayaṇ, 'lord of Kāñchipura.'	....	Do.	<i>Ibid.</i> 38 (a).
454	In the same place ..	....	Kuttaḍundēvar, son of Jayaṅgondaśōḷa Iḷavaṇḍijayarayaṇ <i>alias</i> Maraiḷvaṇ.	Saka 1151, Sarvadhārin.	Do.	<i>Ibid.</i> 35 (b).
455	On a pillar of the verandah round the same temple.	....	Jayaṅgondaśōḷa Iḷavaṇḍijayarayaṇ <i>alias</i> Kuttaḍundēvaṇ.	Saka 1149, Sarvajit.	Do.	<i>Ibid.</i> 37 (a).
456	On another pillar of the same verandah ..	....	Iḷaiya-Vasudeva, son of Jayaṅgondaśōḷa Iḷavaṇḍijayarayaṇ Kuttaḍundēvar.	....	Do.	<i>Ibid.</i> 37 (b).
457	On a slab lying by the road-side south of the village of Baṭṭarakur.	Chōḷa ..	Madiregonda Parakeśarivarman ..	29th year ..	Kanarese	<i>Ibid.</i> Mb. 203.
458	On the south base of the Varadarajasvamin temple at Uttanur.	Do. ..	Rajakeśarivarman <i>alias</i> Uḍaiyar sri-Rajendra-Chōḷadeva.	3rd ..	Tamil ..	<i>Ibid.</i> 119.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
459	On a slab set up in front of the same temple.	Chōla ..	Rajaraja-Rajakesarivarman ..	19th year ..	Tamil ..	<i>Ibid.</i> No. 123.
460	On the south base of the central shrine in the Ramesvara temple at <i>Avalai</i> .	Do. ..	[Kulottunga]-Chōladēva, 'while Vallaladēva was ruling the earth.'	Śaka 1111-12, Saunya, 12th year.	Do. ..	<i>Ibid.</i> No. 44 (b).
461	On the same shrine ..	Do. ..	[Kulottunga]-Chōladēva ..	[2]6th year ..	Do. ..	<i>Ibid.</i> No. 42 (c).
462	Do. ..	Do. ..	Rajakesarivarman <i>alias</i> Chakravartin śri-Kulottunga-Chōladēva.	26th ..	Do. ..	<i>Ibid.</i> No. 42 (b). The second figure is clearly '5' on the impression.
463	Do. ..	Do. ..	do	27th ..	Do. ..	<i>Ibid.</i> No. 42 (f).
464	On the south base of the Bharata shrine in the same temple.	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Rajendra-Chōladēva.	3rd ..	Do. ..	<i>Ibid.</i> No. 49 (a).
465	On the west and north bases of the same shrine.	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Kulottunga-Chōladēva.	10th ..	Do. ..	<i>Ibid.</i> No. 47.
466	On the north base of the Śatrughna shrine in the same temple.	Do. ..	Rajakesarivarman <i>alias</i> Chakravartin śri-Kulottunga-Chōladēva.	33rd ..	Do. ..	<i>Ibid.</i> No. 54.
467	On the south base of the Išvara temple at (Bechirak-) <i>Madivala</i> .	Do. ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	Śaka 1049 and 10th year.	Do. ..	<i>Ibid.</i> Sp. 61.
468	On a slab lying below the bund of the Doddakere tank at <i>Dalaganur</i> .	Do. ..	Chakravartin Vikrama-Chōladēva ..	10th year ..	Do. ..	<i>Ibid.</i> Kl. 186.
469	On the north base of the Somesvara temple at <i>Yeldur</i> .	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Kulottunga-Chōladēva.	5th ..	Do. ..	<i>Ibid.</i> Mb. 105 (b). The date is clearly '5' on the impression.
470	On the same base ..	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Rajendra-Chōladēva.	4th ..	Do. ..	<i>Ibid.</i> No. 105 (a).
471	On the west and south bases of the same temple.	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Rajadhirajadēva.	3rd ..	Do. ..	<i>Ibid.</i> No. 106 (a).
472	On a slab built into the Vragudi near the same temple.	Do. ..	Parakesarivarman <i>alias</i> Udaiyar [śri-Rajendradēva.	6th ..	Do. ..	<i>Ibid.</i> No. 107.
473	On a slab set up behind the ruined Somesvara temple at <i>Yedur</i> .	Do. ..	Tribhuvanachakravartin Kulottunga-Chōladēva.	Śaka 1133 and 32nd year, Pramadoti, (Prameda).	Do. ..	<i>Ibid.</i> No. 126.
474	On a slab set up in a field at <i>Gaddekannur</i> .	Do. ..	Parakesarivarman <i>alias</i> Udaiyar śri-Rajendra-Chōladēva, 'who took the eastern country, Gaṅgai and Kaṭaram.'	[30]th year ..	Do. ..	<i>Ibid.</i> Kl. 149 (b).
475	On the south base of the Kolaramma temple at <i>Kolar</i> .	Do. ..	do.	16th ..	Do. ..	<i>Ibid.</i> 111.
476	On the same base ..	Do. ..	Parakesarivarman <i>alias</i> Udaiyar śri-Rajendra-Chōladēva, 'who took the eastern country and Gaṅgai.'	13th ..	Do. ..	<i>Ibid.</i> 112 (a).
477	On the north wall of the same temple ..	Do. ..	Parakesarivarman <i>alias</i> Udaiyar śri-Vijayarajendradēva, 'who was crowned under the name Vijayarajendra.'	35th ..	Do. ..	<i>Ibid.</i> 112 (b).
478	On the east wall of the same temple ..	Do. ..	Parakesarivarman <i>alias</i> Udaiyar śri-Rajendradēva.	3rd ..	Do. ..	<i>Ibid.</i> 107.
479	On the same wall ..	Do. ..	Rajakesarivarman <i>alias</i> [U]daiyar śri-Rajendra-Chōladēva.	2nd ..	Do. ..	<i>Ibid.</i> 108. The first few lines only have been copied.
480	On the base of the same wall ..	Do. ..	Parakesarivarman <i>alias</i> Udaiyar śri-Rajendradēva.	2[2]nd ..	Do. ..	<i>Ibid.</i> 109 (a).
481	On the west wall of the same temple ..	Do. ..	Rajakesarivarman <i>alias</i> Udaiyar śri-Rajadēva.	22nd ..	Do. ..	<i>Ibid.</i> 106 (b).

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the rock within the Mahabasuramardani shrine in the Bhairavésvara temple on the hill at Sitibetta .	Chôla ..	Parakesarivarman <i>alias</i> śrī-Rajē[ndra-Chôladēva] .	Lost	Tamil ..	<i>Ibid.</i> 44.
483	On a slab lying in the Banésvara temple at Narasapura .	Do. ..	Rajakésarivarman <i>alias</i> Chakravartin śrī-Kulottuṅga-Chôladēva .	Śaka 998, and 7th year.	Do. ..	<i>Ibid.</i> 91.
484	On a slab set up in a field at Suldenahalli .	Do. ..	[Parakesari]varman <i>alias</i> Uḍaiyar śrī-Rajēndra-Chôladēva .	6th year	Do. ..	<i>Ibid.</i> 26.
485	On a slab set up in a field at Māliya-panahalli.	....	Lost	84th "	Do. ..	<i>Ibid.</i> 19.
486	On the base of the Chandramallésvara temple on the hill at Kendatti .	Chôla ..	Rajarajadēva [II.]	7th "	Do. ..	<i>Ibid.</i> 75.
487	On the east and north walls of the Gaṅgadharaśvara temple at Madiyala .	Do. ..	Rajakésarivarman <i>alias</i> Chakravartin śrī-Kulottuṅga-Chôladēva .	43rd "	Do. ..	<i>Ibid.</i> Ml. 101.
488	On a slab set up in front of the Kamaliṅgésvara temple at Debur .	Do. ..	Do.	31st "	Do. ..	<i>Ibid.</i> Vol. III. Nj. 29.
489	On the south and west bases of the Janardana temple at Tadimalingī.	....	Lost	Lost ..	Do. ..	<i>Ibid.</i> Tn. 32.
490	On the west and north bases of the same temple.	Chôla ..	Parakesarivarman [<i>alias</i> śrī-Rajē[ndra-Chôladēva]].	10th year	Do. ..	<i>Ibid.</i> 34.
491	On the same bases	Do. ..	Rajarajakésarivarman <i>alias</i> Uḍaiyar śrī-Rajarajadēva .	[28]th "	Do. ..	<i>Ibid.</i> 35.
492	On a broken slab lying in front of the Malīngésvara temple at Nilasoge .	Do. ..	Rajakésarivarman <i>alias</i> Chakravartin śrī-Kulottuṅga-Chôladēva .	35th "	Do. ..	<i>Ibid.</i> 71.
493	On a <i>viragud</i> set up near the compound of the Travellers' Bangalow at Chinkuralli .	Do. ..	Rajarajadēva	Śaka 934, Virōdhikrit.	Kanarese	<i>Ibid.</i> Vol. IV. Kr. 16.
494	On a slab set up left of the entrance into the Kanṇésvara temple at Kannambadi .	Do. ..	Kul[o]ttuṅga-Chôladēva	45th year, Jaya	Do.	<i>Ibid.</i> 34.
495	On a slab set up in front of a private house at Kurubahalli .	Do. ..	Rajēndra-Chôladēva	Śaka 956, [Bha]va.	Do.	<i>Ibid.</i> Yd. 37.
496	On a slab lying in a <i>maṇḍapa</i> in the Lakshminarayana temple at Tippur .	Do. ..	Kulottuṅga-Chôladēva	33rd year	Tamil ..	<i>Ibid.</i> 55.
497	On two slabs set up near the Añjaneya temple at Marur .	Do. ..	Rajēndra-Chôladēva	[9]th "	Kanarese	<i>Ibid.</i> Hs. 10-11.
498	On a slab set up near the ruined Duggali temple at (Bechirak -) Māliyur .	Do. ..	Parakesarivarman <i>alias</i> śrī-Rajēndra-Chôladēva , 'who took Gaṅgai, Kaḍāra and the eastern country.'	Doubtful	Do.	<i>Ibid.</i> Hg. 7.
499	On a slab set up near the Ramésvara temple at Hebbalaguppe .	Do. ..	Uḍaiyar śrī-Kulottuṅga-Chôladēva	18th year	Do.	<i>Ibid.</i> 100.
500	On the west base of Chandraprabhatirthabasti at Kelasaṭur.	....	Uḍaiyar śrī-Chôla-Gaṅgadēva	14th "	Tamil ..	<i>Ibid.</i> Vol. III, Gl. 20.
501	On a slab set up in the Chandrasékharatemple at Chikkatti .	Chôla ..	Rajakésarivarman <i>alias</i> Uḍaiyar śrī-Rajarajadēva .	33rd year and Śaka 971, Virōdhin.	Kanarese	<i>Ibid.</i> 93.
502	On a pillar preserved in the Jubilee Institute at Mysore .	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rajēndra-Chôladēva .	18th year	Do.	<i>Ibid.</i> Vol. IX, Nl. 1. This is the Śoladēvanaballi pillar of the Nelamangala taluk, Bangalore district
503	On a slab set up near the Muktiṇathésvara temple at Binnamangala .	Do. ..	Rajakésarivarman <i>alias</i> Chakravartin śrī-Kulottuṅga-Chôladēva .	Śaka 1032, Vikrita, 41st year.	Tamil ..	<i>Ibid.</i> 3.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On a slab set up in front of the Dharmasvara temple at Ayigandapura .	Chola ..	Rajakēsarivarman <i>alias</i> Chakravartin śrī-Kulottunga-Chōladeva.	Śaka 1035, Vijaya 43rd year ..	Tamil ..	<i>Ibid.</i> 38 (a).
505	On a slab lying near the Maṇḍasvara temple at Mandikere .	Do. ..	[Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajadhirājadeva].	[33]rd year ..	Do. ..	<i>Ibid.</i> 25. One portion of the broken slab is missing.
506	On the south wall of the Narāyaṇasvāmin temple at Malurpattana .	Do. ..	Parakēsarivarman <i>alias</i> śrī-Rajendra-Chōladeva.	Lost ..	Do. ..	<i>Ibid.</i> Cp. 127.
507	On the same wall ..	Do. ..	Rajarājakesarivarman <i>alias</i> Rajarājadeva ..	29th year ..	Do. ..	<i>Ibid.</i> 130. The second figure is clearly '9' on the impression.
508	On the base of the same wall ..	Do. ..	Do. do.	Do. ..	Do. ..	Registers that the mercantile community of Maṇḍalūrppal Nigarilīśōlapuram provided for offerings in the temple of Jayāṅḍasōla-Viṇṇagar-Aḷṅgar, by voluntary contributions.
509	On the same base ..	Do. ..	[Rajarāja I.] ..	Lost ..	Do. ..	<i>Ep. Carv.</i> Vol. IX. Cp. 131.
510	On the west wall of the same temple ..	Do. ..	Rajarājakesarivarman <i>alias</i> Rajarājadeva ..	25th year ..	Do. ..	<i>Ibid.</i> 128. The second figure is clearly '9' on the impression.
511	On the base of the same wall ..	Do. ..	Rajarāja[kēsarivarman <i>alias</i>] Rajarājadeva.]	Lost ..	Do. ..	Much damaged. Mentions Maṇḍalūrppal Nigarilīśōlapuram.
512	On the north wall of the same temple ..	Do. ..	Parakēsarivarman <i>alias</i> śrī-Rajendra-Chōladeva.	3rd year ..	Do. ..	<i>Ep. Carv.</i> Vol. IX. Cp. 129.
513	On the same wall ..	Do. ..	Rajarājakesarivarman <i>alias</i> Rajarājadeva ..	29th ..	Do. ..	<i>Ibid.</i> 132. The figure '9' of the date is clear on the impression.
514	Do. ..	Do. ..	[Rajendra-Chōla I.] ..	Lost ..	Do. ..	<i>Ibid.</i> 133.
515	On the base of the same wall ..	Do. ..	Parakēsarivarman <i>alias</i> śrī-Rajendra-Chōladeva.	3rd year ..	Do. ..	<i>Ibid.</i> 132 (a).
516	On the north wall of the Arkasvara temple in the same village.	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōladeva.]	Lost ..	Do. ..	<i>Ibid.</i> 133.
517	On a slab set up in front of the Sōmasvara temple at Talavadi .	Do. ..	Kulottunga-Chōladeva ..	Damaged ..	Do. ..	<i>Ibid.</i> 180.
518	On a slab set up in a field at Elachavadi .	Do. ..	Chakravartin śrī-Kulottunga-Chōladeva ..	49th year ..	Do. ..	<i>Ibid.</i> Km. 12.
519	On the south wall of the central shrine in the Goṇṭhiyappar temple at Urkaḍi .	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	9+1+1st ..	Do. ..	Built in, in the middle and in the right end. Gift of land to the shrine of Kaṭetrāpala in the temple of Tirukkoṭṭasavichōla[ra]m-Uḍaiyar. Begins with the introduction <i>pūvīn kiṭṭi, etc.</i>
520	On the west wall of the same shrine ..	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadeva, 'who took the Chōla country and was pleased to perform the anointment of heroes at Muḍiṅḍasōlapuram.'	20th ..	Do. ..	Gift of land for maintaining a flower garden called Sundarapāṇḍiyan-tūṇṇadavanam after the name of the king, to the temple at Rajarāja-chaturvedimangalam in Muḷi-naḍu, at the instance of Maḷavarayan. On this occasion some other lands owned by the temple were also made tax-free (<i>iṇṇiṇṇi</i>).
521	On the north wall of the same shrine ..	Do. ..	[Maṇ]varman <i>alias</i> Tribhuvanachakravartin Sunda[ra]-Paṇḍyadeva, 'who took the Chōla country and was pleased to perform the anointment of heroes and victors at Muḍiṅḍasōlapuram.'	Built in ..	Do. ..	Built in in the middle and damaged. Refers to the gifts mentioned in Nos. 519 and 520 and to the temple of Tirukkoṭṭasvaram-Uḍaiyar.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
522	On the same wall	Pandya ..	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-dēva, 'who was pleased to take [the Chōla country] and was pleased to perform the anointment of [heroes] and victors at Mudigonḍasōlapuram.'	20 + [1]st year	Tamil ..	Built in at the right end. Records that a certain Paḷḷichohai Vikkiranṇa Adichohadēvar <i>alias</i> Agōra-dēvaṇ of Malai-maṇḍalam completed the building of the temple of Tirukkōṭi-Īvaramuḍaiya-Nayaṇar, which had been left unfinished.
523	On the north wall of the central shrine in the Venkatachalapati temple at Kilachcheval.	....	....	11 + 3rd	Do. ..	Built in at the beginning. Gift of land (made tax-free) to a certain Kāṇaviṇiya-Perumalāṣar, by a native of Karithurai in Malai-maṇḍalam. The temple is referred to as Kāṇaviṇiya-Paṇḍiya-Viṇṇa-gaṛālvar at Teṇ-Tiruvayōttiyai. The document is signed by a number of officers in 'the department of taxes.
524	On the same wall	Pandya ..	Maravarman <i>alias</i> [Tribhuvanachakravartin Sun]dara-Pandya-dēva.	Do.	Do. ..	Begins with the historical introduction <i>pūmalār tiruvum</i> , etc. Refers to the same Kāṇaviṇiya-Perumalāṣar who was maintaining the flower garden named Virasēkharan-tirunandavanam, and to the land granted to him at Deṣimanikkanaḷūr.
525	On the west and south walls of the same shrine.	Do. ..	Tribhuvanachakravartin Koṇṇerimēlkoṇḍaṇ	Do.	Do. ..	The same facts as in the two previous numbers are repeated. The order of the king made at the request of Annaṇ Tamilaṇṇappallavaraiyaṇ is, perhaps, recorded here.
526	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Koṇṇerimēlkoṇḍaṇ.	8th year	Do. ..	Built in at the end. Gift of land at Seerval to the same temple for repairs and for worship, with the permission of [Pammiyakkaṇ]. The land was made tax-free (<i>iṇṇiṇṇi</i>) by the king, at the request of Gaṅgēyaraṇ, chief of Tuṇḷalūr.
527	On the same wall .. .. .	....	Do.	9th	Do. ..	Built in, at the end. Records that Tirappullaṇḍasar of Sēraṇṇamahadēvi-chaturvedimaṇḍalam having built the temple of Kāṇaviṇiya-Perumal, a certain Pammiyakkaṇ had endowed it with the necessary land (<i>nattam</i>) required for temple buildings, gardens, and the Brāhmaṇa village called Teṇṇiruvayōttiyai. At the request of Gaṅgēyaraṇ, chief of Tuṇḷalūr, the king made the <i>nattam</i> under reference, tax-free (<i>iṇṇiṇṇi</i>). At the end of this record is engraved another of the 8th year of the king, which refers to the same temple and to the Brāhmaṇa village Teṇṇiruvayōttiyai-viḷagam.
528	On the west wall of the Iravalisvara shrine in the Kumarasvamin temple at Ilanjai.	Pandya ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasēkharadēva.	Śaka 1331 and 13 + 1st year.	Do. ..	States that the temple was restored "from the foundation to the pinnacle" by [king] Aḷagaṇ Kulasēkharadēva.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the west and south walls of the same shrine.	Pandya	Māṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Śrivalābhadeva.	33rd year	Tamil ..	The claim of a certain priest in the temple of Iruvarku- śaṅkaramudaiya-Nayanaṅkar at Ilaiñji <i>alias</i> Sundara- pāṇḍya-nallūr in Tenjavar-nādu being overlooked by the [ki-g'a] elder brother on account of the priest's absence from the place and having been distributed among three others, the king while staying in the temple of Tirukkunṇalamudaiya-Nayanaṅkar, decided on the representation made by the priest's sons, that a fourth share must be restored to the original claimants.
530	On the south wall of the <i>maṇḍapa</i> in front of the Subrahmanya shrine, in the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Kōṇṇiramaikondaṇ Kulasekharadeva.	9 + 1st "	Do. ..	The king while encamped at Vāṣudēvanallūr in Tenjavar-nādu, appointed three priests to perform worship in the temple of Tiruppaṅṇamudaiya- Nayanaṅkar at Sundarapāṇḍyanallūr, there being none of the <i>Śivādya</i> (<i>Śivādēya</i>) community at that place to undertake the work.
531	On the north wall of the first <i>prākāra</i> in the Bhaktavatsala temple at <i>Śherma- devi</i> .	Do.	 [Kulase]kharadeva	13th "	Do. ..	Stones out of order and damaged. Seems to record a gift of money and mentions Śaṛavaṇmahādēvi- [onaturēdimāṅgalam], a <i>brahmadēya</i> in Muḷli-nādu. Another detached stone on the same wall refers to a gift of land and to the Mahābhārata-vṛtti, one of the requirements provided for, in the temple.
532	On the west wall of the same <i>prākāra</i> ..	Do.	Tribhuvanaśaṅkara-vartin Śrivalābhadeva	19 + 1st "	Do. ..	Damaged. Gift of money for a lamp to the god Paramasvamin "who was pleased to stand" in the temple of Bhaktapriya at Śaṛavaṇmahādēvi- chaturvēdimāṅgalam, a <i>brahmadēya</i> in Muḷli-nādu.
533	On the same wall	Do.	Māṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Śrivalābhadeva.	6th "	Do. ..	Gift of one <i>āṇai-achehu</i> to the temple of Bhaktapri- yattu-Emberuman at Śaṛavaṇmahādēvi-chatur- vēdimāṅgalam by Kōttār-Kṛishṇabhāṭṭa a native of in Mēl-Vēmba-nādu.
534	Do.	Do.	l'o. do.	Do.	Do. ..	Incomplete. Gift of money for a lamp by a Brāh- mana lady.
535	On the south wall of the same <i>prākāra</i> ..	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Kulasekharadeva.]	• + 3rd year	Do. ..	Incomplete. Gift of money for a lamp by Vahgi- pūṇattu Madhavabhāṭṭa of Jananātha-chaturvēdi- maṅgalam.
536	On the same wall	Do.	Śrivalābhadeva	6th "	Do. ..	Damaged. Gift of money for a lamp by a resident (?) of Tirunelveli in Kūl-Vēmba-nādu.
537	Do.	Do.	Māṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Śrivalābhadeva.	[13] + 1st "	Do. ..	Incomplete. Gift of oil for maintaining 20 lamps.
538	Do.	Do.	do.	1[3] + 1st "	Do. ..	Incomplete and damaged. Refers to the gift of the image of a goddess to the temple and mentions Aṇaimēlṭuñjinar.
539	Do.	Do.	Śrivalābha	2nd "	Do. ..	Gift of 25 sheep for a lamp.
540	On the north wall of the second <i>prākāra</i> of the same temple.	....	Lost	15th "	Do. ..	Damaged. Registers that a piece of land granted for a garden was made tax-free at the request of Kālūṅgarayaṇ. Mentions Ariehobandirap <i>alias</i> Palla- varayaṇ of Seluvattur in Tirukkannapperkūrṇam.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the same wall	Pandya ..	Vira-Pandya-deva	1[4]th year ..	Tamil ..	Records the gift registered in No. 540 and mentions Aricohanandiran <i>alias</i> Pallavarayan of Seluvattur.
542	Do. .. ..	.....	Tribhuvanachakravartin Kōgerinmelkondan.	8th ..	Do. ..	Registers that the land granted by a certain Sundara-Pandya-Brahmadhirayan for lamps, was made tax-free.
543	Do. .. ..	.....	....	...	Do. ..	Registers the gift of land mentioned in No. 542 and the order of the assembly of Śaravanmahadevi-chaturvedimaṅgalam, to utilise the income from the land for lamps.
544	On the east wall of the same <i>prākāra</i> ..	Pandya ..	Jatavarman <i>alias</i> Tribhuvana[cha]kra[va]rtin Vira-Pandya-deva, 'who having taken [Ilam] (Ceylon), Kōṅgu and Sōla-maṇḍalam, conquered the powerful [chiefs] and was pleased to perform [the anointment of horses and victors] at Perumbarrappuliyūr.	16th year ..	Do. ..	Damaged. Registers the gift mentioned in No. 540 and perhaps also another gift of land to supplement it, under the orders of the assembly of Śaravanmahadevi-chaturvedimaṅgalam. The taxes on this land are stated to have been deducted in the account registers.
545	On the same wall .. ..	.....	Ravi <i>alias</i> Kulasekhara .. ..	....	Tamil (verse) ..	Registers a eulogistic poem in praise of the king.
546	On the south wall of the same <i>prākāra</i> ..	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandya-deva.	26th year ..	Tamil ..	Records that a native of Iravānaraiyūr was required to provide for the <i>vasanta</i> -festival in the temple on receiving from the assembly of Śrivaishnavas, a specified piece of land.
547	On the same wall	Do. ..	Vira-Pandya-deva	Do. ..	Do. ..	Refers to the same gift and to the permission supposed to have been granted by the god.
548	On a lion-pillar in the <i>gōpura</i> of the same temple.	.....	....	....	Do. ..	Registers that the lion-face was [the gift] of Kilakira T'admanabha-Bhaṭṭasōmayajin.
549	On the north wall of the central shrine in the Tennelagar temple at K O V I l - k u l a m .	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13th year ..	Do. ..	Gift of money for a festival, to be celebrated each month on the Śravana-nakṣatra, in the temple of Śrīpativinnagar-Emberuman at Rajaraja-chaturvedimaṅgalam, a <i>brahmadēya</i> in Mulli-naḍu.
550	On the same wall	Do. ..	Śaḍaiyamaraṇ	2+19th ..	Vatteḷuttu ..	Incomplete. Mentions the temple of Tirup[odiyil]-Vinagarttēvar and a gift made to it on behalf of Sēynōkki.
551	On the south wall of the same shrine ..	Do. ..	[Śaḍai]yamaraṇ	Do. ..	Do ..	Incomplete. Gift of 25 sheep [for a lamp] to the temple of Tirup[odiyil]-Vinagarttēvar at Kulam in Mulli-naḍu.
552	On the same wall .. ..	.....	....	...	Do. ..	Gift of 25 sheep [for] a lamp, by Nacchēynōkki, the wife of Kōḍaṇ.
553	Do.	Pandya ..	Maravarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	4th year ..	Tamil ..	Gift of money for a lamp by a resident of the fourth hamlet of Rajaraja-chaturvedimaṅgalam, a <i>brahmadēya</i> in Mulli-naḍu, to the temple of Sundarattōl Emberuman.
554	Do.	Do. ..	Vikrama-Pandya-deva	14th ..	Do. ..	Incomplete. Gift of money for a lamp.
555	Do. .. ..	.....	Tribhuvanachakravartin Kōgerinmelkondan.	2nd ..	Do. ..	Incomplete. Gift of land for offerings to the temple of Śrīpativinnagar-Ālvar at Rajaraja-chaturvedimaṅgalam.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
556	On a stone lying near the sluice of the tank at Adaichchan.	....	....	Saka 1559 and Kollam 792, Nala	Tamil ..	Gift of certain privileges in respect of tanks and ponds to the residents of Adaichchan, by Sippa-Tipparahuttarayan, for the merit of Muttuvappa-Nayakkar.
557	On the south wall of the <i>mandapa</i> in front of the Kūdal-Alagar temple at Madura.	....	....	....	Do. ..	Records that stones were supplied for the building of the Archa- <i>mandapa</i> and the <i>garbhagriha</i> of the Kūdal-Alagiya-Perumal temple, by Kandaḍai Kōḍaman, for the merit of Kandaḍai-Annan and states that the work was finished during the administration of Yellappa-Nayakkar. Mentions Kama-rāja-Viṭṭhaladeva-Maharāja and his subordinate Timmappa-Nayakkar [son of] Vāsavaṇa-Nayakkar.
558	On the north, west and south walls of the central shrine in the same temple.	....	....	....	Do. ..	Damaged and unfinished. Gift of money and a house for offerings to the same temple by Vāsavaṇa-Nayakkar Timmappa-Nayakkar.
559	On the same walls	Vijayanagara ..	Virapra[ṭapa] Sadāśiva[deva]-Maharaya ..	Saka [147]s, Virodhikrit.	Do. ..	Gift of three villages for offerings and festivals to the temple of Kūdal-Alagiya-Perumal by Timmappa-Nayakkar, son of Vāsavaṇa-Nayakkar for the merit of Kama-rāja-Viṭṭhaladeva-Maharāja
560	On a pillar set up in the Collector's bungalow in the village.	....	Tribhuvanachakravartin Kōṇarime[ḥ]koṇḍan	1[1] + 3rd year.	Do. ..	Registers that a certain Jānamūrtideva of the Nandikēśvaradevar-santana in the Annūda- <i>maṭha</i> , built in the name of Annan Viḷupparajar of Vaḍagarai Vāṇavasi-paṭṭiṇ-m in Malaikkudi-naḍu, a <i>maṭha</i> called Maṇṇamperiyāṇ-maḍam and endowed it with 10 <i>mā</i> of land, which the king made tax-free (<i>iraiyit</i>).
561	On a rock of the cavern in the Pañcha-pāṇḍavarkuṭṭu hill near Karungalakudi.	....	....	....	Brahmi ..	....
562	Below the pedestal of a Jaina image on a rock to the left of the same cavern.	....	....	....	Vatteḷuttu ..	"This image was caused to be made by the glorious Ajjanandi"
563	On one of the stone beds in a second cavern on the same hill.	....	....	....	Do. (verse) ..	Registers the several acts performed by a certain Paḷḷidaraiyan, while he was in the service of the Paṇḍya king (<i>Vaḷudi, Mīṇaveṇ</i>).
564	On a rock near the Ayyanar temple at Pulippatti .	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharadeva, 'who was pleased to take every country.'	3[8]th year ..	Tamil ..	Unfinished and damaged. Seems to record the gift of (the village) Sūṅgaṅkuḷam to Puḷiyūṇḍaiya-Nayanar by (the residents?) of Paḍirikkudi, in Tenparappu-naḍu.
565 t, 568	On four slabs kept in the courtyard of a mosque at Periyapatnam.	....	....	....	Arabic ..	Examined by Dr. J. Horowitz, Ph. D., Epigraphist for Moslem inscriptions, Aligarh; see below, Part II, paragraph 74.

C.—Stone inscriptions copied in 1912.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Viśvanathasvamin temple at Tenkaśi.	Pandya	Jatīlavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pandya-dēva.	31+8th year ..	Tamil ..	Refers to the building of the Viśvanathan temple and its <i>maṇḍapas</i> 'from the foundation to the pinnacle', and to the gift to it of the tank called Viśvanathapperi in Vitaranavinōda-valanādu, in the 32nd year of the king.
2	On the same wall	Do. ..	Do. dc.	31+7th ,, ..	Do. ..	Gift of the village of Ilañji in Tenvari-nādu, with its connected hamlets, to the same temple. The order is signed by Kaḍarattūruḍaiyan.
3	Do.	Do. ..	Do. do.	31+9th ,, ..	Do. ..	Refers to the gift of the village of Kaṣikkuvaykkanallūr founded by the king in Kuṟumai-nādu, as a <i>dēvadāni</i> to the temple, in his 33rd year.
4	On the west and south walls of the same shrine.	Do. ..	Arikeśari	2+23rd ,, ..	Do. ..	Built in at the right end; gives a eulogistic account of the king and of his building the Viśvanathan temple and refers also to his gift of the <i>dēvadāna</i> villages Tenkaśi, Parākramapaṇḍyanallūr, Virapāṇḍyanallūr and others.
5	On the same wall	Do. ..	Jatīlavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pandya-dēva.	28th ..	Do. ..	Built in at the right end. Registers that the king on his birthday (Mṛigaśrīṣṭha) established a special service in the temple to be called <i>Parākramai-āṇḍi-yaṅ-sāndi</i> and made a gift of the villages Tenkarai-Karikunichohi and Pīlāiyarkuḷam, for its maintenance.
6	Do.	Do. ..	Do. do.	31+1st ,, ..	Do. ..	Built in at the right end. Gift of lands in the villages Paimpolirpattu and others in Vaḍavari-nādu. In continuation of this record was perhaps engraved another (now built in) which registered the cows granted to the temple.
7	Do.	Do. ..	Do. do.	31+2nd ,, ..	Do. ..	Built in at the right end. Gift of cows.
8	Do.	Do. ..	Jatīlavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pandya-dēva <i>alias</i> Kuḷasekharadēva 'born on the asterism Karttigai.	Śaka 1416 and 15th year.	Do. ..	Built in at the right end. Gift of land in the village of Kuṇṇakkuḍi in Tenvari-nādu, to the same temple.
9	On the south wall of the same shrine ..	Do. ..	Jatīlavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pandya-dēva [<i>alias</i> Kuḷasekharadēva] 'born on the asterism Karttigai.	Śaka 1418 ..	Do. ..	Gift of a house and a garden [at Tenkaśi] and land in Ilañji-pattu to a certain priest of the temple. Quotes the 15th year of the king.
10	On the west and south walls of the <i>maṇḍaps</i> in front of the same shrine.	Do. ..	Seṇbuka-Sundara-Pandya-dēva <i>alias</i> Virapandya-dēva.	Śaka 1384 ..	Do. ..	Registers the gift of houses and shares in the village of Viru-Pandya-chaturvēdimaṅgalam to 24 Brahmanas for reciting the <i>Vedas</i> , reading the <i>Pūṇḥāṅga</i> (the Indian 'alendar) and the <i>Parāṇas</i> as already made (but on a smaller scale) in the Śaka years 1369, 1378, 1382 and 1384.
11	On the same walls	Do. ..	Aḷaganperumal <i>alias</i> Kuḷasekharadēva ..	Śaka 1395 and 2 + [42]nd year.	Do. ..	Incomplete. Refers to lands granted to Brahmanas, who had to recite the <i>Vedas</i> in the temple of Viśvanathan at Tenkaśi <i>alias</i> Viru-Pandya-chaturvēdimaṅgalam in Tenvari-nādu.

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On the same walls	Pandya ..	Jatilavarman <i>alias</i> Tribhuvanachakravartin Parakrama-Pandya-deva.	30th year	Tamil ..	Grant by common consent to the temple of Viśvanathan, of a certain quantity of paddy from lands harvested for <i>kār</i> and <i>paśānam</i> , by the agriculturists of Kuṇṇamalai-naḍu, Teṇṇari-naḍu, Vaḍavari-naḍu and Kuṇṇila [mai]-naḍu on the Śīrāraṅgarai. Fixes certain rates of collection in grain and coin in the hamlets lying between Kuṇṇūr and Paḍṇūr, for the benefit of the temple.
13	Do.	Do. ..	Do. do.	31 + 8th "	Do. ..	Incomplete. Registers gifts of house-sites and garden-lands to six persons who worshipped in the temple, five who did the <i>dēvakaṛṇa</i> and to other servants. Each of these had also a share in the sacred food offered to the god.
14	On the south wall of the same <i>maṇḍapa</i>	Do. ..	Do. do.	31 + 1st "	Do. ..	Gift of [money] for two lamps to the temple of Tirunelveliyoḍayadeva, by Vamaṇṇa the brother-in-law of Varadana-Daṇṇayaka, the <i>śrīkaraṇa</i> of the Hoysala king Vira-Someśvaradevarasa.
15	On the west wall of the third <i>prākāra</i> in the Nelliappar temple at Tinnelly.	....	....	....	Kanarese ..	Much damaged. Gift by Virappa-Nayaka for the merit of his father Kṛṣṇappa-Nāyaka of the Kāśyapa-gōtra, to the temple of Tiruvēṇḍa-nathadeva at Kṛṣṇāpuram on the bank of the Tamraparni (river). Mentions the Tiruvaḍi country (<i>dēśam</i>).
16	On the wall, right of entrance into the central shrine of the Venkaṭachalapati temple at Kṛṣṇanapuram.	Vijayanagara ..	Śrīraṅgadeva-Maharaya	Śaka 1499, Iśvara.	Tamil ..	Gift of the villages Ariyakulam, Puttanēri <i>alias</i> Tiruvēṇḍaṇallūr, Poṭṭaikkulam, Koṭikkulam, Kuttukkal, Śīrāmaṅkulam and some land in Alikuḍi to the temple of Tiruvēṇḍaṇathadeva by Kṛṣṇappa-Nayaka, for the merit of his father Viśvanātha-Nayaka of the Kāśyapa-gōtra. It is stated that the latter had acquired the Tiruvaḍi- <i>dēśa</i> in which these villages were situated, as <i>amaranāyaka</i> from Rāmarajar-Ayyan.
17	On the same wall, left of entrance ..	Do. ..	Virāśri-Sadaśivadeva-Maharaya	Śaka 1485, Krōdhana (wrong).	Do. ..	Damaged. Registers a gift to the temple of Kōḍaṇḍaramiśuramuḍaiya-Nayinār at Kaṣittalaru <i>alias</i> Sundarapāṇḍyanallūr in Aśūr-naḍu. Much damaged. Mentions the same temple and refers to the service called <i>Sundarapāṇḍiyuṇ-ṣaṇḍi</i> therein established in the name of the king.
18	On the south wall of the central shrine in the Kōḍaṇḍaramēśvara temple at Kāyatṭar.	Pandya ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kōṇṇermaikoṇḍaṇ Sundara-Paṇḍyadeva ..	2 + 6th year and Śaka 1461, Vikārin.	Do. ..	Gift of land and certain specified tolls for offerings, etc., to the temple of Kuḷaśēkharisvaramuḍaiya-Nayinār at Karaīśeri in Amudaguna-vaḷanaḍu. Mentions Kannattarasar.
19	On the east wall of the same shrine ..	Do. ..	Do. do.	2 + 4th year and Śaka 145[9].	Do. ..	Gift of a lamp to the temple at Karaīyēri [alias] Ulaguyyavandapāṇḍyanallūr in Amudaguna-vaḷanaḍu.
20	On the west wall of the central shrine in the Kuḷaśēkharanātha temple at Terkukarasēri.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kuḷaśēkharadeva.	4th year ..	Do. ..	
21	On the same wall	Do. ..	Maṇavar[man <i>alias</i> Tribhuvanachakravartin Kuḷaśēkharadeva, 'who was pleased'] to take every country.	22nd "	Do. ..	

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	(In the south wall of the same shrine ..	Pandya ..	Kulasékhara-deva, 'who was pleased to take every country.'	13th year ..	Tamil ..	Built in in the middle. A deed of contract (<i>pidipādu</i>) granted to Andar-Sundaraperumal who was doing the <i>māthōpātaya</i> in the temple of Kulasékhara-Ichcharamudaiya-Nayanar, by the residents of the village. Mentions <i>santānachēpām</i> which literally means 'curse on children.'
23	On the south wall of the <i>mandapa</i> in front of the same shrine.	....	....	Saka 1[5]5[3] and Kollam 805, Pramōda.	Do.	Damaged. Mentions Kārisēri in Amudagunavālanādu and seems to record a gift for the merit of Periyānāyakkār-ayya.
24	On a slab set up near the tank in a field of the same village.	....	....	Saka 1711 and Kollam 964, Kilaka.	Do.	Damaged. Seems to record repairs to the shrine of the goddess Aramvalarttanmai in the temple of Kulasékhara-nātha at Kārisēri, by a native of Alvar-Tirunagari.
25	On a rock in the cavern called Paradesi-pōdai near Kuttalām.	....	....	....	....	See below, Part II paragraph 2.
26	On two slabs set up in the Subrahmanya temple at Tiruchchendur.	Pandya ..	Varaguna-Mataya	* + 13th year ..	Vatteluttu ..	This inscription was partially copied in 1903. Registers that the king who was a devotee of Subrahmanya-Bhātara provided 1,400 gold coins (<i>kāsu</i>) for the requirements of the temple throughout the twelve months of the year. The money was distributed among 16 villages which were required only to pay interest at 2 <i>kulam</i> of paddy per year on each <i>kāsu</i> borrowed, without disturbing the principal.
27	On a pillar set-up in the same place ..	Do ..	Matavarman alias Tribhuvanachakravartin Kōpermaikondan Vikrama-Pandya-deva.	2 + 11th ,, ..	Tamil ..	Gift of 2 <i>mā</i> of land at Maṅgalakkurichchi in Tiruvālu-di-valanādu to a Brahmana of Parākrama-pāndya-chaturvēdimaṅgalam in Karuṅgudi-nādu.
28	On the same pillar .. .. .	....	....	Kollam 621 ..	Do.	Sale of land mentioned in No. 27 to Narkirādeva-Nayinar in the temple of Subrahmanya-Pillaiyar at Tiruchchendil, for 630 Kaliyugārāmaṇ- <i>panam</i> . It is stated that this land which was at Maṅgalakkurichchi alias Perunkarunai-chaturvēdimaṅgalam was originally granted to the Brahmana Attigirinātha-Bhātār and two others of Parākramapāndya-chaturvēdimaṅgalam by Rānarāṅgarāma-Perumal alias Vikrama-Pāndya-deva.
29	On a slab in the District Judge's Bangalow at Chingleput.	....	....	....	Dutch	" <i>Des Menschen Leven is als een Bloeme des velds.</i> " Mr. Cotton considers this epitaph to be a Dutch tombstone brought from Sadras and translates 'Man's life is as a flower that fades.'
30	On four slabs recently removed from a <i>mandapa</i> and placed in the court yard of the Tripurāntakēśvara temple at Kuvām.	....	....	Saka 1536, Rakshasa.	Tamil ..	Provides for the Friday-worship of the goddess Payyavālgul-Ammal, by two agents of Immaḍi-Seṇṇama-Nayakkār and the residents of Kūvam.
31	On a stone lying in the court yard of the Maṅgēśvara temple at Satya vedu.	Gaṅga-Pallava	Aparajitavarman	4th year ..	Do.	Gift of the village of Turaiyūr with its income (consisting of <i>ponnu</i> and <i>puravu</i>) for worship in the temple of Mahādeva at Matangampalli in Tekkūr-nādu a sub-division of Paityūr-Ilaṅgōttam, by Kumārandaī Kurumbarādittai alias Kaḍupaṭṭi Peraraiyan of Sēra-nādu.

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On a stone in the Ardha-mandapa of the same temple.	Ganga-Pallava	Aparajitavarman	5th year	Tamil	Gift of 100 sheep for a lamp, to the same temple by Porrinagai, wife of the chief mentioned in No. 31. Mentions the measure called <i>Vidēiṇḍu</i> .
33	On stones built into a well in front of the same temple.	...	...	Śaka 1608, Akshaya.	Telugu	Gift of a well and a garden by Krishnareddi of Desuru whose ancestor Peda-Krishnareddi is stated to have been the disciple of Tirumala Telappacharya, to have belonged to the Paṇṭakula and to the Madhurantaka-gōtra.
34	On the same stones	Quṭṭb Shahi	Abulu Hassan (Abu Hasan) of Golkonda	Do.	Sanskrit (Telugu).	Refers to the construction of the same well by Peda-Krishnavibhu (i.e. Krishnareddi).
35	On a slab lying near a godown in the Government Museum, Madras.	...	...	A.D. 1727	Greek and Latin	Epitaph on the tomb stone of a certain John Constantine. This was copied by the instance of Mr. J. J. Cotton, I.C.S., who sends me a long note on it. Portions of his note are published in Part II, below.
36	On a pillar lying near the godown in the Municipal Museum at Rajahmundry.	Velanadu	Goka[rāja] of Vengi	Śaka 1102	Telugu	Damaged. Gift of 30 buffalo-cows for a lamp to the temple of Virabhadraśvara-Mahadeva.
37	On the same pillar	....	....	[Śaka] 1117	Do.	Gift of 25 cows for a lamp to the same temple by a certain Telki merchant of Penungonda.
38	Do.	....	....	Śaka 1065	Sanskrit (Telugu).	Registers a gift by a certain Rayanrīpa, to the temple of Virabhadraśvara at Paṭṭisa.
39	Do.	....	Lost	Do.	Sanskrit and Telugu.	Seems to record a gift of lamp to the same temple.
40	Do.	....	....	Śaka 1071	Telugu	Gift of 25 cows for a lamp to the same temple, by Dattanapeggaḍa-Sōmana, minister of Narayanadeva who was the son of the Mahāmandalika Boddana. The inscription also registers gifts of lamps made by the same chief to different temples in the Telugu country.
41	Do.	E. Chalukya	Sarvalokasraya Vishnuvardhana-Maharāja.	Śaka 1067 and 21st year.	Sanskrit and Telugu.	Gift of 25 cows for a lamp by a certain Prōḥi-ṣeṭṭi, son of Madi-ṣeṭṭi of Penungonda, to the temple of Virabhadraśvara-Mahadeva of Paṭṭisapu-nāṇḍu.
42	On a granite stone in the house of the pūjārīn of the Markandēśvara temple, in the same village.	....	...	Śaka 1098	Telugu	Mutilated. Refers to a Mahāmandalēśvara, who was the elevator of the [Chalu]kya-rājya and records a gift of land to the potter Kāmāna by the trustees (śāhādāhipati) and the worshippers in the temple of Virabhadraśvara-Mahadeva.
43	On a pillar set up in front of the Ratnā-rājasvamin temple at Korukonda.	....	...	Śaka 1275, Śrīmukha.	Do.	Damaged. Gift of lands at Kuḍukūṭuru and other villages, to the temple of Śrīraṅgarāja, by two merchants who had constructed (or repaired) certain portions of it.
44	On a pillar set up in the courtyard of the Lakshmi-Narasimhasvamin temple on the hill, in the same village.	....	....	Śaka 1275, Vijaya.	Sanskrit (Telugu).	Gives a genealogical account of a certain Mummadinayaka and refers to the foundation of the temple of Nṛsiṃha by a courtesan (dāsi).
45	On a slab set up in the same place	....	....	Śaka 1370, Prabhava.	Telugu	Damaged. Seems to record a gift by a certain Lakṣmaṇi of Rajamahēndravaram, to the temple of Narasiṃha on the Parāsara-giri.

C.—Stone inscriptions copied in 1912 —cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On a pillar near a well at the entrance into the village of <i>Lakkavarapukōta</i>.	....	....	Śaka 13[6]9, Prabhava.	Telugu ..	Records that [the well] was sunk by a native of Lakumavarapukōta in Jantā[r]-nāḍa.
47	On the pedestal of a mutilated Jaina image preserved in the Virabhadra temple in the same village.	....	....	Sahvat 1448 ..	Hindi (Nagari)	Damaged. Refers to the image (?) of Bhaṭṭaraka Jinaachandra of Mūla-saṅgha.
48	In the Ardha-maṇḍapa of the Brahmalīṅgasvamin temple at Gudivada.	....	....	Lost ..	Telugu ..	Mutilated. Registers the gift of a lamp by a merchant.
49	On the wall of the Asthāna-maṇḍapa in the same temple.	....	....	Śaka 1362, Raudri.	Do. ..	Registers that the temple and its adjuncts were constructed by a certain Basuva. He also dug a fresh water well at Lakumavarapukōta and set up an inscribed pillar there.
50	On a pillar of the same maṇḍapa ..	....	....	Śaka 1369, Prabhava.	Do. ..	Registers that the four pillars (of the maṇḍapa) were the gift of a certain Vuttaya of Poṭṭūru.
51	On a pillar in the Késavasvamin temple at Chodavaram.	....	....	Viśvāsu ..	Do. ..	Gift (of services?) of the shepherds of Duttada, village, to the temple of Vallabharaya at Duttada by the Mahāmaṇḍalēśvara Pratāpavallabharāja-Mahapātra.
52	On another pillar of the same temple ..	....	...	Śobhakrit ..	Do. ..	Gift (of services?) of the artisans (<i>kamaṇḍā</i>) of Juttāda to the same temple by a friend of Vallabharāja-Mahapātra who was the chief of Voḍḍadi-rājya.
53	Do.	....	....	....	Do. ..	Registers that Virapratāpa Singarāja, son of the Mahāmaṇḍalēśvara Pratāpa-Sringarāja of Voḍḍadi, made the <i>agrahāras</i> and the <i>khaṇḍikas</i> in that country, tax-free.
54	Do.	....	....	Kaḷayukti ..	Do. ..	Records that a certain Mallaya set up the image of Garatmanta (i.e. Garuḍa) for the merit of Iraida Behara-Mahapātra śrī-Bhūpatiraya Virapratāpa Vallabharāja-Mahapātra.
55	Do.	....	....	Śaka 131[9], Śvara.	Do. ..	Mentions the Mahāmaṇḍalēśvara Pratāpa-La[kṣma]nādevarāja and Śrīvallabharaya of Duttada.
56	Do.	....	....	Śaka 1658 and Kali 4837, Naja.	Do. ..	Damaged. Seems to record a gift for maintaining music in the temple of Késavasvamin at Chodavaram, while Pūṣapaṭi Śitaramarāja Vijayarāmārāja was ruling the Machchha country.
57	Do.	....	....	Śarvari ..	Do. ..	Records the gift of the village of Annavaram to the temple of Vallabharaya at Juttāda, by a friend of the Mahāmaṇḍalēśvara Pratāpa-Vallabharāja-Mahapātra of Voḍḍadi.
58	Do.	....	..	Śaka 14[5]3, Khara.	Sanskrit and Telugu.	Gift of the village of Duttada to the temple of Vallabharaya by Virapratāpa-Singarāja son of the Mahāmaṇḍalēśvara Pratāpa-Sringarāja of Voḍḍadi. States that the king belonged to the Matsya-varṇa which is indicated by the figures of two fish on pedestals, cut at the end of the inscription.

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
59	On a slab set up in the village of Mallinayanipalle.	Vijayanagara ..	Virapratapa Achyutarāya-Maharāya	Śaka 1456, Vijaya.	Telugu ..	Unfinished. Records that the Mahāmandalēśvara Salakarāja China (or Pina)-Tirumalayyadeva-Maharāja, gave for offerings to the god Mandem Nārasimhadeva, 'who was pleased to manifest himself in a field near Dharmavaram', the village of Mallapanayanipalle which he had founded, for the merit of his father Salakarāja and his mother Ti[p]pajamma.
60	On a rock close to the bank of the river at Parnaspalle.	....	....	Śaka 1318, Dhatpi.	Do.	Registers that an irrigation channel was blocked up and that it was restored under the orders of [Ma]lappa-Vodaya [son of] Irugapa-Dannayaka.
61	On a slab set up in the Pōtularāju temple at Dadaluru.	....	....	Śaka 1630, Sarvadhara.	Do.	Mutilated. Registers that two tanks breeched on the night of Sunday the 10th of the dark fortnight of Bhādrapada in this year and that the compound wall (<i>pērikōṭa</i> ?) of the temple of Pōtularāju was washed away. A certain Venkātapaṭi-Nayanīgāru appears to have restored it.
62	On another slab set up in the same temple	....	....	Śaka 143[9], Iāvāra.	Do.	Gift of land at Daduluru to the temple of Pōtularāju for offerings and lamps, by a certain Koṇḍama-Nayanīgāru, son of Chāki Chennama-Nayudu. Mentions the tank Nagaladevicheruvu.
63	On the third slab set up in the same place	....	....	Śaka 1707, Viāvāsa.	Do.	Damaged. Mentions the temple of Pōtapa at Daduluru and the repairs executed therein by a certain Pōtauna.
64	On the fourth slab set up in the same place.	....	....	....	Kanarese	Gift of land at Daduluru to a certain Krishnadasa by Timmapa-Nayaka for the worship of Tiruvengalanatha.
65	On a rock south of the village of Chennakottapalle.	....	....	Śaka 15[39], Pūṅgala.	Telugu	Damaged. Refers to the rule at Kalyāṇadurga, of a certain Venkātapaṭi-Nayanayyavaru, (son) of Rāya Dalavayi Kōṇēṭi-Nayudu and to the gift of the village Kottapalle to a certain Dasappa-Nayudu as a feudal tenure in fee (<i>pēṭipatti</i>). This latter seems to have induced a merchant of Chēluru to dig a canal at Kottapalle.
66	On a stone set up in front of the Anjanēyasvāmin temple at Melapuram.	Vijayanagara ..	Virapratapa Vijayabukkarajajya-Maharāya	Śaka 1473, Virōdhikrit.	Do.	Do. Mentions Mangamāṇṇipalli surnamed Melapura and the temple of Prasanna-Varadarāja. Certain Reddis appear to have made a grant to the temple.
67	On a rock to the west of the village of Kanumukkala.	....	....	Śaka 1637, Manmatha.	Do.	Much damaged. Seems to record an agreement made among themselves by the Karaṇams, Reddis and other residents of Kanumukkala.
68	On the south wall of the <i>prākāra</i> in the Lakshmidēvi temple at Gorrepalle.	Vijayanagara ..	Virapratapa Achyutadeva-Maharāya	Śaka 1460, Vilambi.	Sanskrit and Kanarese.	Registers that a certain Virāṇa-Nayaka, younger brother of Virupannayya of Penugōṇḍe dug up a spring (<i>talaparigi</i>) with an irrigation channel called Nūtana-Tuṅgabhadra, in the village of Mōḍaya surnamed Achyutarāyapura and got certain lands watered by it (which belonged to Antayana Kōṭigehalli in Goyyalūra-sime), presented to the temple of Mahalakshmidēvi at Haruṇa-Lakkhanapura.

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
78	On a slab set up near a mosque in the basear of the same village.	Western Chalukya.	Pratapachakravartin Jagadekamalla	[2]nd year, Sid-dharthin.	Kanarese	Damaged. Mentions the <i>Mahamandalesvara</i> Iruth-golarasa and seems to register a gift of land to the temple of Ke[śava]dēva.
79	On a pillar set up near a pond in the same village.	....	....	....	Do.	In archaic characters. "Hail! (This is) the tank of (i.e. built by) the glorious Sarvāditya-Sōmaya-jin."
80	On a slab built into the wall of a ruined <i>maṇḍapa</i> near the <i>Añjanēya</i> temple at <i>Kodigepalle</i> .	Vijayanagara	Virapratapa Śrīraṅgarayadeva-Maharaya	Śaka 1567, Parthiva.	Telugu	Damaged. Records that a certain Ōba[ra]ya Kōnē[ti]-Nayan[ga]ru repaired the temple of Pala-Venka[te]svara at Dinnamidi-Kodigipalle <i>alias</i> Pala-venka[te]pura in Guyyūru-naḍu included in (the territory of) Penugōṇḍa-durga and presented the village to that temple under orders of Peda-Venka[te]patiraya.
81	On a slab built into the wall of a private house in the same village.	Hoyasala	Viṣa-Ballaḍavarasa, son of Viṣhnuvardhana Pratapachakravartin Viṣa-Narasimhadēvarasa.	Śaka 1250, Vibhava.	Kanarese	The <i>Mahāpradhāna</i> [Kō]ṭeya Maḥaya-Dannayaka was ruling at Penugōṇḍe- <i>velavīḍu</i> and gave the village of Repagūru as a <i>koḍagi</i> -gift to a certain <i>gaṇḍa</i> .
82	On a slab in a field near the Siva temple of the same village.	....	....	....	Do.	Mutilated. In archaic characters. Mentions in the beginning a certain <i>Mahārājadhīrāja</i> whose name is not clear on the impression. Registers perhaps the gift of the village of Vannaṅgūru.
83	On two fragments of a slab near the Honnāṭkamma temple at <i>Paṛigi</i> .	Hoyasala	[Viṣa-Ballaḍa II], ruling at Pōrasamudra with [San]tadevī.	Śaka 1100, Viḷamśi.	Do.	A piece of stone is, evidently, missing in the middle. Records the presentation of a bell to the temple of Dhīmēśvara at Gurugūṇjikōla-bayalu [below] the tank of Haruve (i.e. Paṛigi) in Haruṇe-naḍu and the gift of 800 . . . of land measured by the rod called <i>drōḥaṭṭamalla</i> , for oblations, lamps, etc.
84	On a slab set up in a garden at <i>Kaggallu</i> .	Vijayanagara	Virapratapa Sadāsivadeva-Maharaya	Śaka 147[5], Pramadin.	Do.	Damaged. Seems to register the gift of the village of Kaggallu surnamed Ti[ṇṇ]asamudra to the temple of Mallikārjuna.
85	On the <i>Garudakamḥa</i> in front of the <i>Añjanēya</i> temple at <i>Pulagunta</i>.	..	....	Saunīya ..	Do.	Gift of the pillar by a <i>bōya</i> .
86	On the wall, right of main entrance into the Chaudēśvari temple at <i>Cholasamudram</i>.	..	....	Vikṛiti ..	Do.	Damaged. Refers to the building of the temple of Chaudēśvari-Amma at Chōlasamudra and to a tax fixed on each loom (<i>magga</i>), by Timmarasa and others.
87	On a slab set up in the courtyard of the same temple.	Vijayanagara	Krishnaraya-Maharaya	Śaka 1439, Jēvara.	Do.	Unfinished. Registers a gift to the temple of Chaudēśvari at Chōlasamudra, by Rayasa[m] Kōṇḍamarsa-ya, son of Timmarasamantri who was one of the sons of Śrīpatyācharya, chief of Podaṭṭaru in Draviḍa-dēsa and the ornament of the Udayagiri-Kannaḍiga sect. The gift was made in order that the king may be blessed with children.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the wall of the verandah round the Virabhadra temple at Lepakshi.	Vijayanagara ..	Virapratapa Achyutadeva-Maharaya	Śaka 1460, Vilambi.	Sanskrit and Kanarese.	Gift of Chikanandichervu surnamed Devarayapura, a village near Depparu in Sadali-sthala of Chelurachavadi to the temple of Virésvara on the Karmasaila hill at Lepakshipura, by Virapannayya of Penugonda. It is stated that the donor purchased it from four Brahmanas who had acquired the village as a <i>sarvanāya</i> grant from king Praudhadēva-Maharaya.
89	On the same wall .. .. .	..	....	Do.	Do.	Registers that half of the village of Sadasivapura surnamed Devarayapura also near Depparu, was purchased from two Brahmanas and granted to the same temple by Virapannayya. As in the previous instance the Brahmanas had acquired it from Praudhadēva-Maharaya.
90	Do.	Vijayanagara ..	Virapratapa Achyutadeva-Maharaya	Do.	Do.	Gift of some <i>pritti</i> -lands, by purchase, in the <i>sarvanāya-agrahāra</i> Nagaragere surnamed Krishnarayasamudra, to the same temple, by Virapannayya and his brother Virana-Nayaka. Nagaragere is stated to have belonged to Tum[be]kallasthala in Rodda-nadu which was a sub-division of Penugonda-rāja.
91	On a slab set up at the entrance into the Iévāra temple at Gorantla.	Do. ..	Virapratapa Tirumaladeva-Maharaya	Śaka 1446, Tarapa.	Telugu ..	Registers that Śūraparāja, the agent of Vakṭi Adeppa-Nayaningaru freed the <i>Tammala</i> servants of the temple of Sōmésvara at Gorantla from supplying leaves (used in eating food) to that temple free of cost, on the condition that they repaired the temple, built the <i>śikhara</i> and constructed a compound wall of mud.
92	On a slab lying in the Madhavayasyanin temple in the same village.	..	....	Śaka 1276, Jaya	Sanskrit (Telugu).	Records that a certain king Narasiṅga of the Saluva family built the temple of Viṣṇu. His ancestors had the <i>birudus</i> Medinimisaraganda Kathari-Saluva and Dharantivaraha.
93	On a slab lying in a field at Vanavolu.	..	....	..	Kanarese	Begins abruptly and states that Gangasā[ni] daughter of Payidiśetti of Pamidi entered into the fire (i.e. performed <i>suttee</i>) at Penugonda. To her memory [was, perhaps, erected ?] a <i>brindāvana</i> at Vanavolu.
94	On a rock in another field in the same village.	Vijayanagara ..	Virapratapa Ramaraju-Venkatapatirayadeva-Maharaya.	Śaka 1555, Śrīmukha.	Telugu	Much damaged.
95	On a slab near the Śiva temple at Malaguru.	..	....	Śaka 1107, Viśvāvasu.	Kanarese	Much damaged. Begins with an introduction which is generally found at the beginning of the Telugu and Kanarese-Chōla inscriptions and mentions Machadēva.
96	On a slab set up on the way to Ūtakuru from Manesandra.	..	....	Jaya ..	Do.	Registers the gift of Chaudapura as a <i>sarvanāya</i> grant to the goddess Chaudésvaramma of Ūtakuru, by a certain Nallamāchi-Nayaka under the orders of Krishnappa-Nayaka, son of Chinnappa-Nayaka.
97	On another slab set up near a well in the same village.	Vijayanagara ..	Virapratapa Sadasivaraya-Maharaya	Doubtful ..	Telugu	Records a gift of lamps to the temple of Hanumanta-dēva at Manneyassamudra surnamed Devarayapura, an <i>agrahāra</i> in Roda-nadu a district of Penugondarāja, for the merit of all Vipravindins (i.e. Śāstras imitating Brahmanical observances).

D.—List of photographs taken during 1911-12.

Number (continued from the last Report).	Locality.	Description.	Size of negatives.
149	Maḍivāḷa	.. View of the Śiva temple, central shrine	Half plate.
150	Do.	.. Image of Vishnu in the same temple	Do.
151	Āvani	.. View of the Rāmēśvara temple with the hill in the back ground.	Full plate.
152	Do.*	.. View of the base of the Lakshmaṇēśvara shrine in the same temple.	Do.
153	Do.	.. Doorway of the Bharatēśvara shrine	Half plate.
154	Do.	.. Doorway of the Sugrīvēśvara shrine	Do.
155	Kōlār	.. Front view of the base of the <i>gōpura</i> , Rāmēśvara temple.	Full plate.
156	Yelandūr	.. Front view of the entrance into the ruined temple ..	Do.
157	Do.	.. Side view of the same	Do.
158	Do.	.. Back view do.	Do.
159	Do	.. Panel in the same temple showing Mahishāsura-mardani and the giants.	Half plate.
160	Do.	.. Sculptured pillar at the entrance	Do.
161	Kannambādi	.. View of the central shrine, Kaṇṇēśvara temple ..	Full plate.
162	Do.	.. <i>Maṇḍapa</i> in front of the same	Do.
163	Do.	.. View of the central shrine, Gōpāla-Kṛishṇasvāmin temple.	Do.
164	Do.	.. Dhvajastambha in front of the same temple	Half plate.
165	Heggada-dēvankōṭe.	.. Jaina image in the Taluk Office	Do.
166	Suttūru	.. View of the central shrine, Sōmēśvara temple ..	Quarter plate.
167	Guṇḍlupēṭ	.. Four pillars of the <i>maṇḍapa</i> in a ruined temple east of the village.	Full plate.
168	Dharmapuram	.. Pillar within the temple of Sanyāsayya	Do.
169	Guḍivāḍa	.. View of the Koṇḍaguḍi temples	Half plate.
170	Do.	.. Sculptured panel of Durgā, on the north wall of the main temple.	Do.
171	Do.	.. Sculptures on the south wall of the same	Full plate.
172	Do.	.. Two Dvārapālaka images (without heads and feet), carrying <i>chauris</i> .	Half plate.
173	Rēga	.. Rock-cut cave of Gṛihalingēśvara	Do.
174	Pārnāpalle	.. Group of temples in the Kaṇvāśrama (Kōṇa) ..	Full plate
175	Gorrepalle	.. South entrance into the Lakshmidēvi temple and <i>gōpura</i> .	Do.
176	Do.	.. View of the temple and the dilapidating <i>prākāra</i> from the west.	Do.
177	Parigi	.. Nandi in front of the Bhīmēśvara temple	Do.
178	Do.	.. The temple of Honnāṭikamma (Saptamātrikas) (<i>vide</i> Appendix E, No. 18, <i>a</i> to <i>g</i>).	Do.
179	Do.	.. A broken image of Mahishāsura-mardani in the same premises.	Half plate.
180	Do.	.. Two other images in the same place	Do.
181	Do.	.. A panel with Saptamātrikas, their weapons and their vehicles.	Do.

E.—List of drawings prepared during 1911–12.

Number (continued from the last Report).	Locality.	Description.
14	Āvani ..	Mutyālamma.
15	Lakkavarapu- kōṭa.	Pillar in the Nagēśvarasvāmin temple.
16	Parigi ..	Image of Vīrabhadra (?) near the Saptamāṭṛika temple.
17	Do. ..	Entrance into the Dharmēśvara temple.
18	Do. ..	Saptamāṭṛikas in the Honnāṭikamma temple :—
(a)	....	Brāhmī.
(b)	....	Māhēśvarī.
(c)	....	Kaumārī.
(d)	....	Vaishṇavī.
(e)	....	Vārāhī.
(f)	....	Indrāṇī.
(g)	....	Chāmunda.

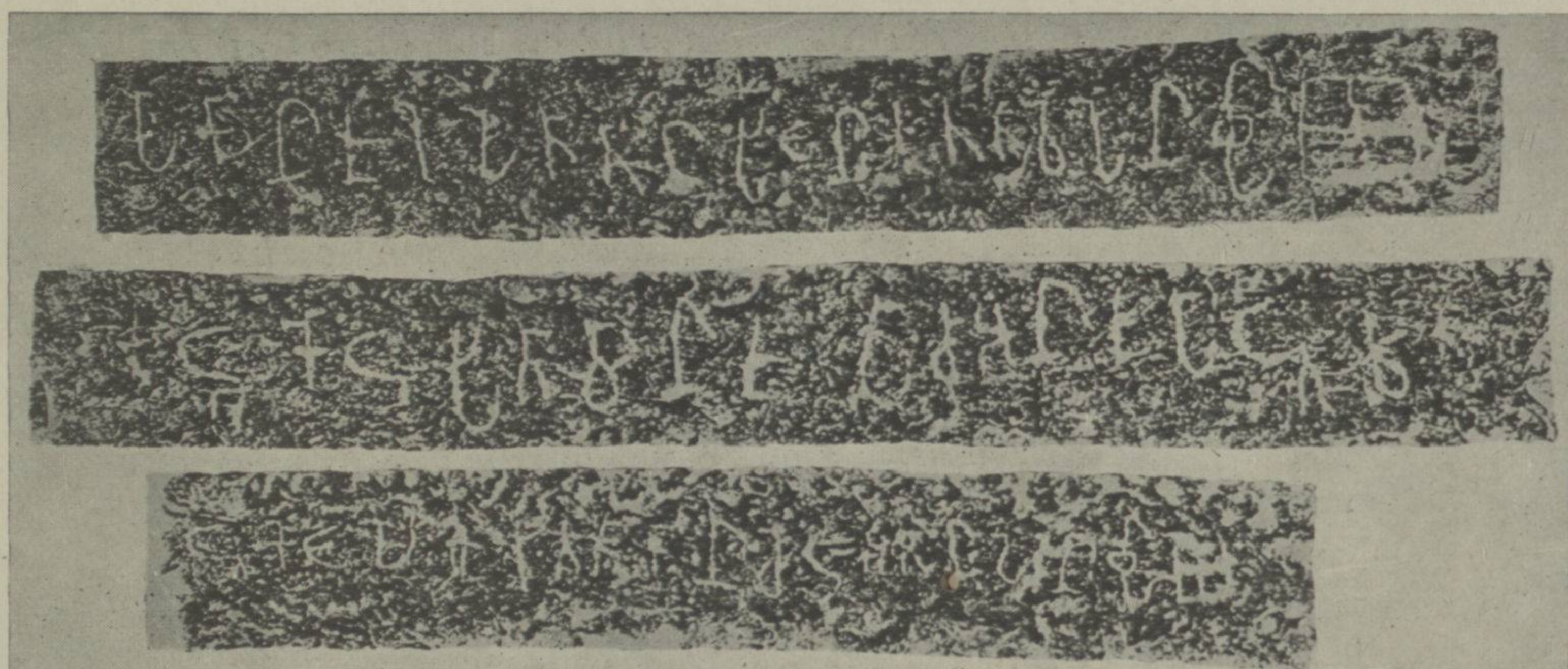
84180

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

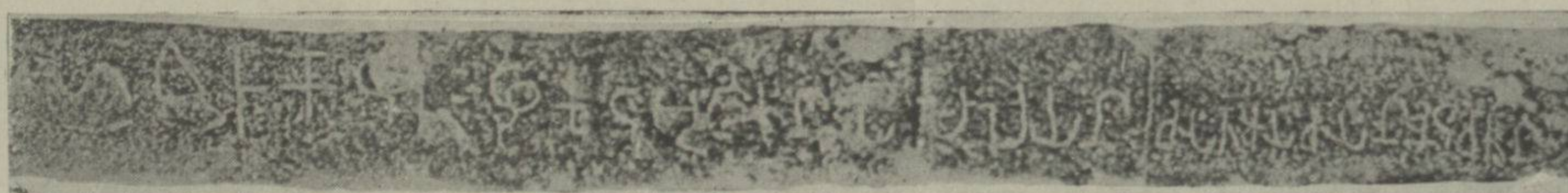
KARUNGALAKKUDI



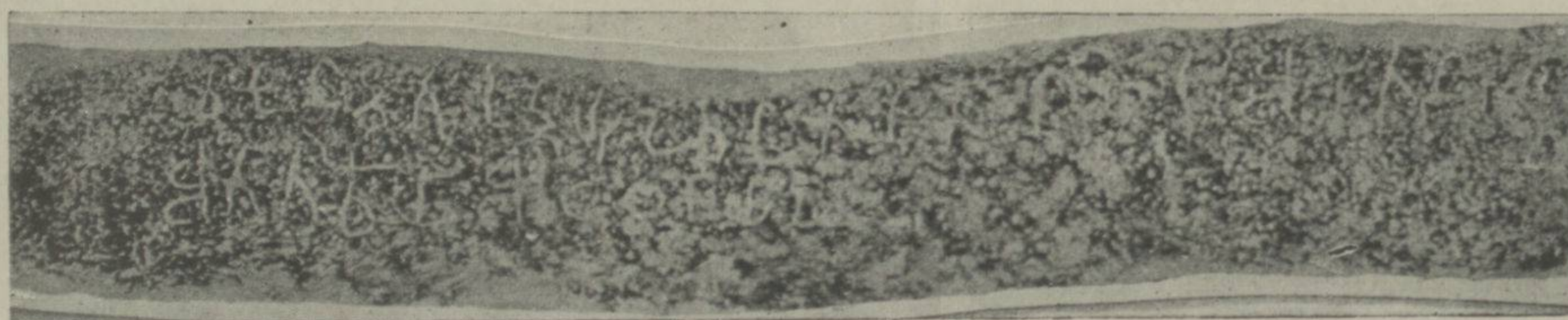
KONGARPULIYANGULAM



TIRUPPARANGUNRAM



ANAIMALAI



ALAGARMALAI



PARADESIPODAI



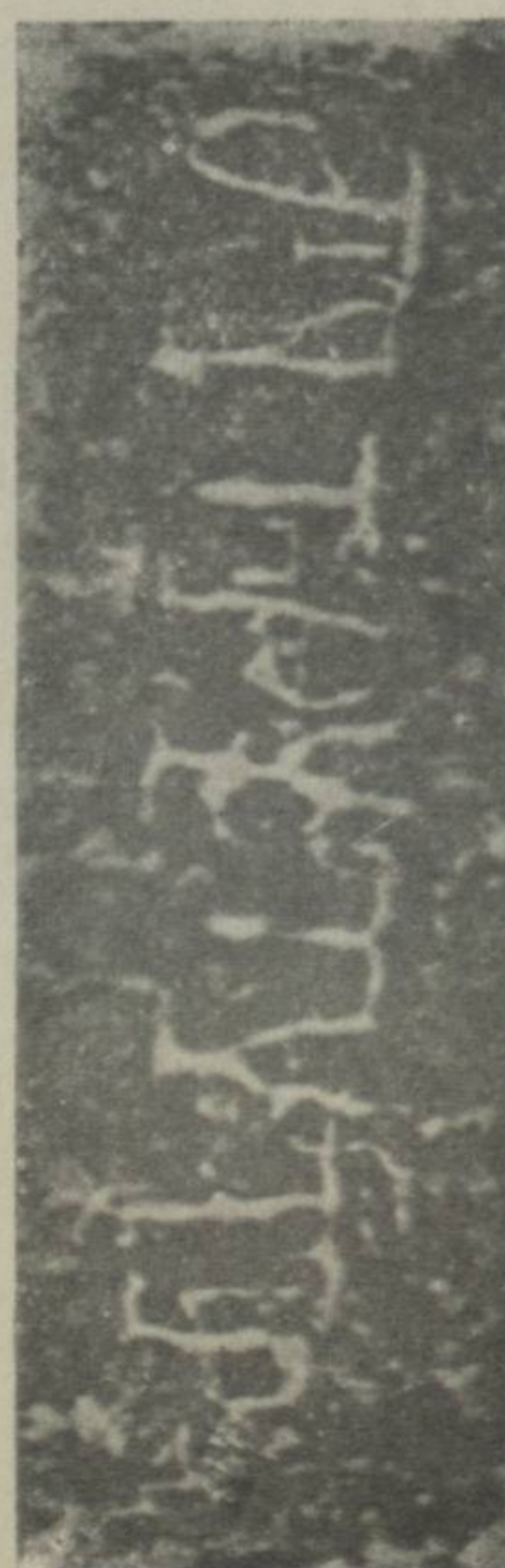
METTUPPATTI (c)



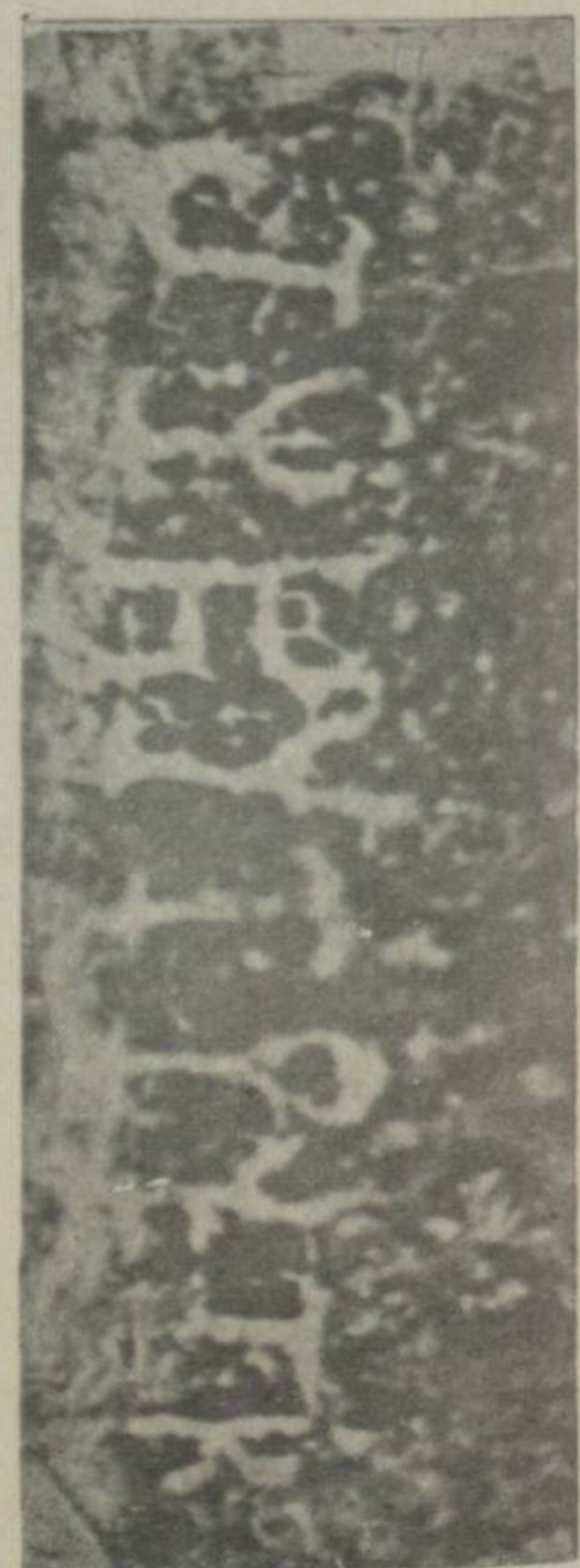
METTUPPATTI (b)



METTUPPATTI (e)



METTUPPATTI (a)



METTUPPATTI (d)

PART II.

CAVERNS AND ARCHAIC INSCRIPTIONS.

1. One Brāhmī inscription was copied during the year under review. It was brought to my notice by the Collector of Madura in his R. Dis. No. 813, dated 23rd December 1909, and is found in the natural cavern on the hill called Pañchapāṇḍavarkuṭṭu near Karuṅgālakkuḍi. Like others of its class, the cavern is considered by the villagers to have once been the abode of the Pañchapāṇḍavas. It is formed of one huge boulder resting on and overhanging another. The beds cut on the floor of the latter are mutilated and on the edge of the former is engraved the record under reference, in bold Brāhmī characters. A number of modern mud walls divide the cavern into separate cells one of which is pointed out as having till lately been the residence of a religious mendicant (*pandāram*) whose tomb is close by. On a rock adjoining the cavern to the left, is the image of a seated Jaina saint on a sculptured pedestal. Two lines of writing in Vatteluttu characters below it, state that 'this image (*tirumēṇi*) was caused to be made by the holy Ajjanandi (Āryanandin).' I have drawn attention in my previous reports to the probable conversion of these natural caverns into temporary rest-houses or places of monastic learning and worship, by Jaina mendicants and

On the Pañchapāṇḍavarkuṭṭu hill near Karuṅgālakkuḍi. to the important personage Ajjanandi whose influence was great with the latter community. Higher up the Karuṅgā-

lakkuḍi hill are three more natural caverns with rows of beds cut out on the rocky floor. Of these latter one bears a Vatteluttu inscription in Tamil verse which states that a certain chief Pallidaraiaṇ rendered service in different capacities to his master the Pāṇḍya king (*Valuḍi* or *Mīṇavan*) first, by building a bright *vimāna*, then by stopping the sea, by protecting sacrifices at Tiruppodiyil, by scholarship, asceticism, and saintliness (?). There is an apparent reference here, to the sage Agastya whose intimate connection with the Pāṇḍyas, the Podiyil mountain and Tamil literature are well known. The age to which Pallidaraiaṇ and his master, the Pāṇḍya king, belonged, cannot be determined at present. The Vatteluttu characters, however, suggest a period approximating to the 9th century A.D. One interesting inference which this short inscription leads to, is the evident fact that the beds in the natural caverns were used not only by Jaina saints but also by laymen twelve hundred years ago, as is done by the mendicants of the present day, to spend the last days of their retired life in seclusion.

Another part of the Pañchapāṇḍavarkuṭṭu hill is occupied by a Muhammadan tomb of recent date with a much damaged Tamil record of Śaka 1704 corresponding to the cyclic year Śōbhakṛit (= A.D. 1781-82). It is called the tomb of Chandāsā.

2. A curious rock inscription and a cavern near Courtallam were brought to my notice by the Manager of No. IV Survey Party, Tinnevely, on the 31st of January 1910. The cavern was examined by my Assistant, Mr. Subrahmanya Aiyar. Mechanical estampages in triplicate, were prepared, of the epigraph engraved on the bare rock, to the right of a ladder of seven rude steps by which the cavern is reached. The Paradēsipodai Estate in which the cavern is situated is evidently so named after the cavern in which a *paradēsi* (religious mendicant) once used to live. Mr.

The Paradēsipodai rock and its inscription. Subrahmanya Aiyar could not gather any information about this *paradēsi* or his doings. Nevertheless it appears to me as if he must have been a man of some mystic learning to whom we, perhaps, owe the curious record under reference as also some other equally bewildering figures engraved on the south-west corner of the bottom boulder in the cavern. The characters (or rather symbols) used in the Paradēsipodai record are quite unintelligible to me. They bear no resemblance—except by accident—to any of the known vernacular alphabets of Southern India.

A plate with photographs of this record of Paradēsipodai and of a few well preserved Brāhmī inscriptions on caverns in the Madura district (which, though read have not yet been interpreted) is annexed in the hope that scholars who take interest in the subject might lend the benefit of their study and help me in arriving at the right explanation and significance of these archaic epigraphs.

THE PALLAVAS.

3. A clear account of the Pallava chronology has been attempted more than once. From the time of Simhavishnu to that of Paramēśvaravarman II. the order of succession presents but little difficulty. After Paramēśvaravarman II. came Nandivarman-Pallavamalla who, according to the Kāśākṣi plates (*S.I.I.* Vol. II. pp. 342 ff.), was Paramēśvara's distant kinsman and the son of Hiranyavarman, being sixth in descent from Bhīmavarman, the younger brother of Simhavishnu. The Vēlūrpālaiyam plates of Nandivarman III. noticed in my last Report, in the passage where they refer to Nandivarman-Pallavamalla, also suggest that the latter must have been a usurper into whose hands 'passed the glory of the Pallava family' after Paramēśvaravarman II. The Udayēndiram plates (*Ibid.* pp. 361 ff.), in a passage whose interpretation is not quite satisfactory, make Nandivarman the son of Paramēśvara. In the foregoing grants Nandivarman-Pallavamalla's name appears under the different forms Nandi, Nandivarman and Nandipōtarāja (Nandipōtavarman).

4. After Nandivarman-Pallavamalla came Dantivarman and Nandivarman III. in succession. These names were revealed to us for the first time by the Vēlūrpālaiyam plates. The Tanjore district plates referred to in Part I. of this report apparently also belong to Nandivarman III., the grandson of Nandivarman-Pallavamalla and supply some interesting information. Some of the introductory plates which contained

Pallava plates from the Tanjore district. the genealogy in Sanskrit, are missing. The existing plates commence with the information that a king 'conquered the South.' The next verse states that '(king) Hiranyavarman, the conqueror of all enemies, was once more born for the good of the world'. This must perhaps refer to 'the conqueror of the South' mentioned above. From him was produced Nandivarman 'whose victorious elephants reached the shores of the four oceans and whom, the learned assemblies honoured for his knowledge of all sciences.' One historical event hitherto unknown about this Nandivarman, is, that he 'took away from the Gaṅga king a valuable necklace and the mad elephant called Paṭṭavardhana.' He must of course have done this after defeating the Gaṅga. It is further stated that Nandivarman was believed by the wise to be Hari (*i.e.* Vishnu) himself on account of his manifold virtues. The object of the grant

Their contents. was the gift of the village Dayāmukha-maṅgalam—so named after the donor Dayāmukha—to 308 Brāhmanas who were learned in the Vēdas and the Smṛitis. The Sanskrit portion ends with the statement that the *ājñapti* of the charter was Kumāra 'the Chief of Treasuries' and that the composer of the eulogy (*prasaṣti*) was the poet Paramēśvara-Uttarakāranika, son of Paramōttarakāranika. From the Tamil passage which follows we learn that in the 58th year of the reign of Kōvijaya-Nandivikramavarman (*i.e.* Nandivarman III.) an order was issued to the residents of the district of Tenkarai-Naraiyūr-nādu a sub-division of Sōla-nādu. The main portion of the order which should follow, is again missing on one or more of the lost plates. From what remains it is gathered that the village granted under the name Dayāmukhamāṅgalam (as stated in the Sanskrit passage) must have comprised the forest and uncultivated waste lying to the west of Tāṇattōttam. This latter village still exists under the name Thandantottam, near Kumbhakōnam. The concluding portion of the order which precedes the long list of the 308 Brāhmaṇa donees, records the obligations imposed upon the tenants of Dayāmukhamāṅgalam and the exemptions (*parihāra*) granted to the donees. Most of these exemptions occur also in the Kāśākūṭi, Vēlūrpālaiyam and other early Pallava documents.

5. From this extract of contents it is gathered that Nandivarman also called Kōvijaya-Nandivikramavarman was the son of Hiranyavarman II., that he conquered an unnamed Gaṅga king from whom he acquired a necklace and an elephant, was a worshipper of Vishnu and ruled for 58 years. The name Kōvijaya-Nandivikramavarman which in its accepted significance would have suggested the king's Gaṅga-Pallava origin, makes it now appear as if the appendages *kōvijāya* and *vikramavarman* are not necessarily the distinguishing marks of Gaṅga-Pallava names alone. Still, the grouping together of all Nandis found in copper-plate and stone inscriptions sometimes with and sometimes without these appendages, is altogether precluded not only on palaeographical grounds but also on other indisputed internal evidence.

6. The defeat inflicted by Nandivarman on the Gaṅga king is not mentioned in the Pallava records copied or published so far. The Western Gaṅga king who may have been living about the 58th year of Nandivarman III., was probably Śivamāra II. for whom Dr. Fleet assigns the approximate period A.D. 805 to 810. The spurious Maṇṇe grant which pretends to be dated in A.D. 797, says of Śivamāra II. that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman who were (*already*) anointed on (*their own*) foreheads." Dr. Fleet commenting on this passage remarks: "Gōvindarāja seems to be the Rāshtrakūṭa king Gōvinda III. whose reign began about A.D. 783-84 and ended in A.D. 814-15. Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla Nandivarman, son of Hiranyavarman." In a footnote appended here, Dr. Fleet denies the possibility of Nandivarman mentioned in the Maṇṇe grant being in any way identical with the Nandivarman III., the contemporary of the Western Gaṅga king Śivamāra II. (A.D. 805 to about 810).

the later Pallava king Nandivikramavarman "who cannot be placed before A.D. 804 which is the date that we have for Dantivarman."

7. In spite of Dr. Fleet's convincing arguments, it is not still impossible that king Nandivarman who was present at the coronation of Śivamāra II. was Nandivikramavarman. The date A.D. 804 given for Dantivarman by Dr. Fleet, has been derived from a Rāshtrakūṭa record of Gōvinda III. which refers to the defeat inflicted by that monarch on Dantiga of Kāñchī. I have suggested in my last year's Report (Part II, p. 63) that this Dantiga may be identical with Dantivarman son of Nandivarman-Pallavamalla, of the Vēlūrpālaiyam plates, whose reign, according to stone inscriptions attributable to him, extended to about 50 years. From what is stated in the new plates under reference, Dantivarman appears to have borne the surname Hiranyavarman II. perhaps, after his grandfather Hiranyavarman I., mentioned in the Kāsākudī plates. Pallavamalla-Nandivarman is also believed to have ruled for a pretty long period, — the Pañchapāṇḍavamalai inscription dated in the 50th year of a certain Nandippōttaraśar being doubtfully attributed to him. It is very unlikely that a usurper like Pallavamalla with so many enemies to oppose and disturb his peaceful rule, could have continued to occupy the Pallava throne for so long a period as 50 years. His latest sure date, however, must be the 22nd year in which the Kāsākudī plates were issued. The palæography of stone inscriptions that have been assigned to Nandivarman-Pallavamalla (including that of Pañchapāṇḍavamalai) is so different from the writing of the Kāsākudī plates that I feel doubtful if we could accept them all, as such. Unless there is more convincing evidence, it is not safe to rely upon the dates of these Nandivarman-Pallavamalla's long reign, derived from stone inscriptions, disputed. stone inscriptions and ascribe them to Nandivarman-Pallavamalla merely on the strength of forms like Nandippōttaraiyar, Nandipōtarāja or Nandipōtavarman which occur in them as the names of the reigning king. For aught we know, it looks more likely that some at least of these are to be identified with Nandivarman-Mahārāja of the Pallava-tilaka family who is distinguished from the usurper Nandivarman-Pallavamalla and his descendants, as being a member of the direct line of Pallavas. Some perhaps, of these stone records may also belong to Vijaya-Nandivikramavarman III, the grandson of Nandivarman-Pallavamalla. If, therefore, it is presumed that the rule of Pallavamalla extended to a period of roughly 25 years and came to an end about A.D. 750 (or a few years later) subsequent to the victorious march of the Western Chalukya king Vikramāditya II. into Kāñchī and if it is also known from stone records that Nandivarman-Pallavamalla's son Dantivarman (or Dantivikramavarman) reigned for 50 years, i.e. till almost about A.D. 805, it does not become apparent why Nandivarman or Vijaya-Nandivikramavarman, the son of Dantivarman and grandson of Nandivarman-Pallavamalla, as a *yuvarāja* (if not then a crowned king) could not have been present, as stated in the Maṇṇe grant, on the occasion of the coronation of Śivamāra II.

8. The Gaṅga account given by Mr. Rice from Mysore inscriptions, refers to the conquests of Bhūvikrama which extended into the whole of the Pallava dominions. His brother Śivamāra I. is stated to have exercised suzerain power over certain Pallava princes. In the last year's Report I referred to two inscriptions of the time of Śrīpurusha-Muttarasa son of Śivamāra I. which were found at Oddappatti

(bordering on the Pallava territory) in the Salem district. The influence therefore of the Gaṅgas in the Pallava dominions appears to have been a historical fact. In the time of Śivamāra II. (Saigoṭṭa), according to Mr. Rice, "the prosperity of the Gaṅgas underwent a reverse." Among the many causes that may have brought about this result, the subjugation of the Gaṅga by Vijaya-Nandivikramavarman mentioned in the Tanjore district plates, must have been one. The Śiyamaṅgalam record of the 3rd year of Vijaya-Nandivikramavarman (*Ep. Ind.* Vol. VI. p. 321) mentions as his feudatory a certain Gaṅga chief named Nērguṭṭi.

The regnal year 58 given in the Tanjore district plates, falls within the latest year for Vijaya-Nandivikramavarman (*viz.* 62) available from his Tiruvallam rock inscription (*S.I.I.* Vol. III. p. 91). It remains only to remark that of the 308 shares into which the village Dayāmukhamāṅgalam was divided, the existing plates render account for only 240. Consequently it looks as if some plates at the end which registered the remaining 68 shares and contained the usual closing verses, must be missing.

No. 349 of Appendix B from Kaḷattūr belongs to the 14th year of Nandivarma-Mahārāja who in all probability was one of the members of the direct line of Pallavas and a successor of the Pallava-tilakā Dantivarma-Mahārāja of the Triplicane inscription (*Ep. Ind.* Vol. VIII. p. 290).

THE GAṅGA-PALLAVAS.

9. Three records of kings included under this family name, have been copied during the year under review. One comes from Tiruvorriyūr (No. 372 of Appendix B) and refers to a sale of land by the assembly of Maṇali, to a certain Nirañjanaguravar of Tiruvorriyūr for the benefit of a temple of Mahādēva built in that village by the *guravar*, after his own name. It is not impossible that this temple is identical with the modern Ādhipurīśvara, though the position of the slab built into the floor of

Vijaya-Kampavikramavarman. the temple, makes it somewhat suspicious and suggests the possibility of its having been brought from some other Śiva temple which may no longer be in existence. The record is dated in the 19th year of Vijaya-Kampavarman who is believed by Professor Hultsch to have been a son of Nandivikramavarman and a brother of Nṛpatuṅgavikramavarman. The latest date for Vijaya-Kampavarman from inscriptions hitherto known, is his 23rd year. It may be noted that like Nandivikramavarman, Vijaya-Kampavikramavarman, also appears to have held sway over certain Gaṅga chiefs.

10. The last of the Gaṅga-Pallava kings was Aparājitavikramavarman (Report for 1905-06, Part II, paragraphs 9 and 10). The only inscriptions of his time copied so far, were those from Tiruttani and Maṅgādu, dated in the 3rd and 18th years of his

Aparājitavikramavarman. reign respectively (Nos. 351 of 1908 and 435 of 1905). Two records from Satyavēdu secured at the instance of L. Vibert, Esq., I.C.S., belong to the 4th and 5th years respectively of this king and record gifts by a certain Kumarandai, 'chief of Śēra-nādu,' also entitled Kurumbarādittan and Kādupatti-Pēraraiyaṇ and by his wife Pōṛṇinaṅgai. The title Kādupatti-Pēraraiyaṇ like Kādupatti-Tamila-Pēraraiyaṇ which occurs in two records of the Gaṅga-Pallava kings (*S.I.I.* Vol. III. p. 92 f), perhaps only means 'the foremost chief of the Kādupatti (*i.e.* the Pallava king).' The term Kurumbarādittan is interesting whether taken as a title or as a proper name. It means literally "the sun among the Kurumbar;" and Kurumbar is a term which has been applied to the Pallavas by Sir Walter Elliot and other early archæologists. Perhaps the chief Kumarandai was himself a member of the Pallava family (Kurumbar) and served under the Gaṅga-Pallava king Aparājitavarman. The liquid measure *viḍēlviḍugu* referred to in one of the two records under reference was

perhaps so called after the surname Vidēlvidugu which as Professor Hultsch remarks (*ibid.* p. 93) may have been adopted by Vijaya-Nandivikramavarman and his son Vijaya-Nripatūṅgavikramavarman. Tellārreṇḍa Nandippōttaraiyar who is the hero of the Tamil poem *Nandikkalambagam* also bore the title Vidēlvidugu.

THE CHŌLAS.

11. Two early Chōla inscriptions on the Ghritapurīśvara temple at Tillasthānam referred to in my last year's Report (Part II, paragraph 4) and included in the inspection notes for 1910-11 of the Government Epigraphist for India, were copied during the current field season and are registered as Nos. 286 and 287 of

The Chōla Rājakēsarivarman who overran
Tonḍai-nāḍu and the Chēra king Sthānu-
Ravi.

Appendix B. The former is interesting, as it refers to the Chōla king Rājakēsarivarman, 'who overran Tonḍai-nāḍu,' and to the Chēra king (*Sērumāṇ*) Sthānu-Ravi 'who was the conqueror of kings (that were the masters) of many elephants.' It is stated that these two kings conferred on a certain Vikki-Anṇaṇ the following honours; a (feudatory) throne (?), flywhisk, palanquin, drum, mansion, *pōṇagam* (?), bugle, an army of male elephants and the hereditary title of Sēmbiyaṇ-Tamilavēl. Vikki-Anṇaṇ's wife Kadambamādēvi made provision for a lamp in the temple of Tiruneyttāṇam (*i.e.* the modern Tillasthānam). From the Tiruvālaṅgāḍu plates it is clear that the Chōla king who overran Tonḍai-nāḍu is Rājakēsarivarman Āditya I. The palæography of the Tillasthānam inscription does not militate against our assigning it to the time of Āditya. If so, it corroborates the conclusions already arrived at from the Tiruvālaṅgāḍu plates regarding Āditya's conquests. That his name should have been associated with that of the Chēra king Sthānu-Ravi is of even greater historical interest. Nothing has been known of Chēra (Kēraḷa) and its kings prior to the time of Chōla supremacy. There is also sufficient reason to believe that this supremacy, even when it came, did not exercise its power in any appreciable degree. The earliest records found so far in the Chēra kingdom are very few,—the two epigraphs from Vellalūr copied last year and noticed in Part II, paragraph 3 of my Report, being the most prominent. It was seen that these latter belonged to the reign of two early Chēra kings Kōkkandāṇ Vīranārāyaṇa

The two Chēra epigraphs from Vellalūr.

and Kōkkandāṇ Ravi of the Chandrāditya family. In the fresh light thrown upon

Chēra history by the Tillasthānam record it appears as if *kōkkandāṇ* is to be taken as a general epithet of early Chēra kings and be translated 'the vanquisher of kings' (*not* 'king Kanṭha' as I then understood it). Consequently, therefore, Vīranārāyaṇa and Ravi must be two different kings who ruled the Chēra country perhaps, one after the other. Of the former nothing more could be registered than that his name was remembered and adopted by later kings who claimed Kēraḷa ancestry (Reports for 1906, p. 75 and for 1910, p. 102). I would identify the latter, on the strength of palæography, with Sthānu-Ravi the contemporary of Rājakēsarivarman Āditya I. If this is admitted, it follows that Sthānu-Ravi, like Āditya, was a powerful independent Chēra king who in his own country was 'the vanquisher of many lords of elephants,' that the chief Vikki-Anṇaṇ was the favourite of both Sthānu-Ravi and Āditya and that the two latter were possibly friends whose dominions, remained distinct from and independent of each other. Prior to the time of Parāntaka I., it is believed that there existed no trace of Chōla influence in the Chēra country. What then contributed to the friendship of the two kings Āditya and Sthānu-Ravi or to the common patronage they bestowed upon Vikki-Anṇaṇ, must be decided only by future research. It is not impossible that Sthānu-Ravi substantially assisted Āditya in his conquest of the Pallavas and the acquisition of their territory and that Vikki-Anṇaṇ distinguished

The general Vikki-Anṇaṇ, probably a Koḍumbālūr chief.

himself on this occasion, as an able general. Vikki was evidently of a Karnāṭa extraction as his own name and that of

his wife Kadambamādēvi, indicate. It is even probable that he was one of the chiefs of Koḍumbālūr who from the beginning of their career appear to have been feudatory to the Chōlas and are counted as one of the five early *vēḷir* families mentioned in Tamil literature. Some fragmentary Kanarese inscriptions found at Koḍumbālūr which may have to be attributed to them, suggest their connection with the Kanarese country. The friendly relations that existed between the Kēraḷa king Sthānu-Ravi and the Chōla

Āditya I. as established by the Tillasthānam inscription, may be taken to account for Parāntaka I. having married the daughter of the Kēraḷa king as stated in the Udayēndiram plates of Prithivīpati II. (*S.I.I.* Vol. II. p. 386). Sthānu-Ravi of the Kōttayam plates (*Ep. Ind.* Vol. IV. p. 293) is a later king of that name and could not be identified with the Sthānu-Ravi mentioned in the Tillasthānam record.

12. In the second year of another Rājakēsarivarman (No. 222 of Appendix B) the *perunagarattār* (i.e. the merchants) of Kumaramāttāṇḍapuram (perhaps a hamlet of the modern Tirunāgēśvaram) constructed a verandah round the temple (*palli*) of Milāḍudaiyār, built a *gōpura* for it and assigned a portion of their income for keeping up these structures in proper repair and maintaining some flower gardens. This income was evidently formed of fees (*vārāvaikal*) which they had the privilege to collect. What the nature of these fees was, we are not told. The name Milāḍudaiyār-palli which the merchants of Kumaramāttāṇḍapuram improved, suggests a Jaina shrine and there appears also some reason for believing that a Jaina temple

Milāḍudaiyār-palli at Kumaramāttāṇḍapuram, may have once existed at Tirunāgēśvaram
—a hamlet of Tirunāgēśvaram. (see Part I, paragraph 9). Kumaramāttāṇḍa was the surname of an early

Pallava king called Kādupattigal Nandippōttaraiyar (No. 199 of 1907). Perhaps the village Kumaramāttāṇḍapuram owed its existence to this king. The archaic characters of the inscription also suggest that Rājakēsarivarman who was ruling at the time may have been Ādiya I. Again, Milāḍudaiyār is the name of the famous Śaiva saint Meypporunāyaṇār whose copper image was installed in the Brihadīśvara temple at Tañjāvūr in the 3rd year of Rājēndra-Chōla I. (*S.I.I.* Vol. II. p. 166, No. 40).

Milāḍudaiyār-Meypporunāyaṇār. He was connected with one of the Chēdi chiefs of Kiliyūr in the South Arcot district. It is also possible that Milāḍudaiyār-palli at Kumaramāttāṇḍapuram refers to a school or monastery built in honour of the Śaiva saint Milāḍudaiyār. If this were so, the date of Meypporunāyaṇār will have to be placed sometime prior to Rājakēsarivarman Āditya I.

13. Thirteen records of Madiraikoṇḍa Parakēsarivarman have been copied. But none of them register any important events that deserve to be noted here. An inscription from the Kolar district dated in his 29th year (No. 457 of 1911) and two records from Tillasthānam (Nos. 290 and 281 of Appendix B) which mention Madiraikoṇḍa Parakēsarivarman and Koṅga-nāḍu. the village Parāntakapuram in Koṅga-nāḍu and Koṅgapperuvali, i.e. 'the high road to the Koṅgu (country), respectively, establish Parāntaka's connection with Koṅga-nāḍu which must at that time have extended partly also into the Mysore territory.

14. In a recent contribution to the *Journal of the Royal Asiatic Society* for April 1909, Mr. R. Narasimhāchār of the Mysore Archæological Survey has interpreted a phrase occurring in the supplementary Ātakūr inscription, differently from what scholars have been doing till recently and defended the action and character of Būtuga II., the Western Gaṅga feudatory of the Rāshtrakūṭa Krishna III., in the matter of killing in battle the latter's bitter enemy, the Chōla king Rājāditya. He concludes that "Būtuga undauntedly mounted the elephant on which Rājāditya was seated and engaging him in hand to hand fight in the howdah itself stabbed him with a dagger and thus killed him." In his Archæological Report for 1911 recently issued (p. 38 and Plate), Mr. Narasimhāchār finds corroboration for his interpretation in a sculpture on a *viragal* discovered by him at Nēralige. It looks, therefore, very likely that Rājāditya was killed in battle while actually he was seated on the elephant. The large Leyden grant published in *Archæological Survey of Southern India*, Vol. IV. (pp. 204 ff.), further supports this interpretation of the Ātakūr record when it states that Rājāditya "went to the world of heroes (i.e. died) being pierced in the heart while seated on the back of (his) elephant." In the Tamil inscriptions copied

The Chōla prince Āṇaimēṇṇiṇār same as Rājāditya. during the year under review at Kumbhakōnam and Tirunāgēśvaram, we find more than one reference to a Chōla prince named

Āṇaimēṇṇiṇār. No. 226 of Appendix B mentions a *vēlam* (quarter) of Tañjāvūr (Tanjore) called Kilai-vēlam, after Udaiyapirāṭṭiyār Kilānadigal, mother of Āṇaimēṇṇiṇār and No. 212 of the same Appendix refers to another *vēlam* called

Udaiyār Āṇaimērruñjiṇār-vēlam *alias* Abhimānabhūshana-terinda-tiruvandikkāppu-vēlam at Tañjāvūr. The former is dated in the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya' and the latter in the 8th year of Rājendra-Chōla I. Still another record of the eighth year of an unidentified Parakēsarivarman copied at Tiruvellarai (No. 534 of 1905), mentions a gift to the shrine of Śrī-Kṛishṇa and Rukmiṇī at that village, by Īrāyiravaṇḍēvi-Ammaṇār, queen of Āṇaimērruñjiṇār. Āṇaimērruñjiṇār, on the analogy of Poṇmāligaittuñjiṇār (surname of Sundara-Chōla Parāntaka II.) and Ārrūrtuñjiṇādēvar (surname of Rājakēsarivarma Āditya I.), means '(the king or prince) who died on the (back of his) elephant.' It is not, therefore, improbable that in the name Āṇaimērruñjiṇār we have to find a surname of Rājāditya, the eldest son of Parāntaka I. who as stated in the Leyden grant and the Ātakūr inscription died on the back of his elephant. The mother Kīlānadigal mentioned in No. 226 of Appendix B is probably identical with Kōkkīlānadigal who

His mother Kīlānadigal and his queen Īrāyiravaṇḍēvi-Ammaṇār. was the queen of Parāntaka I. and mother of Rājāditya *alias* Mūvadi-Chōla (Professor Kielhorn's *Supplement to*

Southern List in Epigraphia Indica, Vol. VIII. Appendix II. p. 22). Rājāditya's queen Īrāyiravaṇḍēvi-Ammaṇār mentioned in the Tiruvellarai record is not known from other inscriptions.

15. Of the fourteen inscriptions of the unspecified Chōla king Rājakēsarivarman copied during the year, No. 255 of Appendix B, which is dated in the 3rd year of his reign, may safely be attributed to Gaṇḍarāditya; because it is not unlikely that Rājāditya died without succeeding to the throne and that, therefore, the title

Rājakēsarivarman Gaṇḍarāditya.

Rājakēsarivarman descended upon Gaṇḍarāditya the second son of Parakēsarivar-

man Parāntaka I. A stronger reason for attributing this record to Gaṇḍarāditya is found in the following. It has been suggested that Parāntaka invaded the Pāṇḍya kingdom thrice and that in the last of these he conquered also Īlam (Ceylon) (Report for 1907, p. 73, paragraph 34). The earliest year in which the conquests of Madura and Īlam are mentioned together in inscriptions, is the 37th of Parāntaka I. Historical evidence must naturally be expected to corroborate this important campaign of the Chōla king. Mr. Venkayya quotes the *Mahāwamsa* to prove this third invasion of Madura on which occasion Parāntaka also conquered Ceylon. The Kumbhakōṇam record under reference states that Madiraikoṇḍa-Udaiyār (*i.e.* Parāntaka I.) levied an impost (*taṇḍam*) of 3,000 *kalañju* of gold on the members of the assembly of Tirukkudamūkkil (*i.e.* Kumbhakōṇam) and that they had agreed to pay the

An impost of 3,000 *kalañju* levied in the 38th year of Parāntaka I., and made payable to the *Pāṇḍippadaiyār*.

amount to the *Pāṇḍippadaiyār* in the 38th year (of Parāntaka). *Pāṇḍippadaiyār* means either the soldiers recruited for conquering the Pāṇḍya or the soldiers of

the Pāṇḍya. If the latter is what is meant here, the conquest of Madura for the third time by Parāntaka I., appears to have been an accomplished fact before the 38th year of the king and that the soldiers of the Pāṇḍya, perhaps captured in war, were stationed somewhere near Kumbhakōṇam and had to be maintained at the expense of the residents of that village.

16. A record of the 9th year of Rājakēsarivarman (No. 215 of Appendix B) seems to register a gift by a daughter of prince Arikulakēsarīn, called Ariñjigai-

Ariñjigai-*pirāṭṭiyār* *alias* Bānapperundēviyār, daughter of prince Arikulakēsarīn.

pirāṭṭiyār *alias* Bānapperundēviyār. Her gift is again referred to in three other records of the 14th year of Rājarāja I.,

which also come from Tirunāgēśvaram near Kumbhakōṇam (No. 218 of Appendix B and Nos. 81 and 82 of 1897). That the princess was called Ariñjigai-*pirāṭṭiyār*, perhaps after her father, may indicate the possibility of Arikulakēsarīn being identical with Ariñjaya. Parāntaka I. is stated to have uprooted the Bānas and conferred their kingdom on a Gaṅga prince. From the statement of the Tirunāgēśvaram record *viz.* that a daughter of Arikulakēsarīn (son of Parāntaka I.) was the queen of a Bāna king, we must perhaps infer that the Bānas had accepted a feudatory position under the Chōlas and had entered into matrimonial relations with them.

Three inscriptions of Rājakēsarivarman dated in his 3rd year (Nos. 228, 278 and 279 of Appendix B) refer to groups of Kaikkōlars which bore the designation Samarakēsari-teriñja-Kaikkōlar, Vikramaśiṅga-teriñja-Kaikkōlar and Viraśōla-teriñja-Kaikkōlar. The last was evidently derived from Viraśōla one of the titles of Madiraikōṇḍa Parāntaka I. Perhaps Samarakēsari and Vikramaśiṅga were likewise also titles of Parāntaka.

17. In the collection under review, we have two records from Vēlachchēri (Nos. 315 and 306 of Appendix B) which belong to the 5th and 7th years of Madiraikōṇḍa Rājakēsarivarman. It remains still doubtful with whom we have to identify this king. As the prefix Madiraikōṇḍa clearly indicates, he must have been a son of Madiraikōṇḍa Parakēsarivarman Parāntaka I. Of the latter's sons the eldest Rājāditya, as already suggested, may not have succeeded to the throne though the Leyden and the Tiruvālaṅgādu plates state that he did; for, both in the Ātakūr and the Śōlapuram records he is reported to have been killed in or before Śaka 872 (= A.D. 949-50), whereas Parāntaka's latest year, derived from inscriptions, is A.D. 951-2. Consequently Rājāditya's death must have happened almost about the end of Parāntaka's reign, if not a little earlier. Rājāditya's name having thus to be omitted from the Chōla chronology, the next king Gaṇḍarāditya who succeeded Parāntaka I. would be a Rājakēsarivarman. Gaṇḍarāditya we know had the prefix Parāntaka attached to his name. It is possible that he had also sometimes the prefix Madiraikōṇḍa, the distinguishing epithet of his father Parāntaka I. But nowhere so far, has it been clearly stated that Parāntaka Gaṇḍarāditya was a Rājakēsarivarman. Again, Madiraikōṇḍa Rājakēsarivarman's epigraphs extend as far as his 17th year; and between the end of Madiraikōṇḍa Rājakēsarivarman, probably same as Gaṇḍarāditya. Parāntaka's reign (*i.e.* about A.D. 951-52) and the beginning of Rājarāja's (*i.e.* A.D. 985) we have hardly 35 years in which to accommodate six kings mentioned both in the Leyden and the Tiruvālaṅgādu plates. Of these we are certain that Parakēsarivarman Gaṇḍarāditya Madhurāntaka Uttama-Chōla, who immediately preceded Rājarāja I. reigned for at least 15 years (No. 176 of 1906). The already small interval is, thus, further reduced to 20 which is too short a period for even the three kings, Gaṇḍarāditya I, Sundara-Chōla Parāntaka II. and Āditya-Karikāla II., whose inscriptions are extant. In any case we may for the present provisionally presume that Madiraikōṇḍa Rājakēsarivarman is identical with Gaṇḍarāditya.

18. No. 287 of Appendix B referred to at the beginning of paragraph 11 above, is dated in the 13th year of an unidentified Rājakēsarivarman and records a gift by Varaguṇa-Perumāṇār queen of Parāntaka Ilaṅgōvēlār. This gift of the queen is, again, referred to in another Tillasthānam inscription of the 2nd year of Parakēsarivarman (No. 277 of 1911). Varaguṇa (*i.e.* Varaguṇa-Perumāṇār), we know, was the wife of Bhūti Vikramakēsarīn also called Tenṇavaṇ Ilaṅgōvēl, Madhurāntaka Irukkuvēl, Ādittan Vikramakēsarī and Maṇavaṇ Pūdiyār (Report for 1908, paragraphs 85 to 91). Consequently, Parāntaka Ilaṅgōvēlār of No. 287 appears also to have been another surname of Bhūti Vikramakēsarīn the husband of Varaguṇa-Perumāṇār. Varaguṇa-Perumāṇār queen of Parāntaka-Ilaṅgōvēlār mentioned in a record of Rājakēsarivarman.

His time has been determined by Mr. Venkayya to be that of Āditya-Karikāla II, on the strength of the statement in a Kodumbālūr inscription that Bhūti 'conquered Vira-Pāṇḍya in battle' and the fact that Āditya-Karikāla also claims in his inscriptions to have killed the same Pāṇḍya king. The latest years of Rājakēsarivarman and Parakēsarivarman in which Ilaṅgōvēl's name appears are the 27th and 21st respectively. It is difficult to reconcile, however, how such late dates could be possible in the case of any of the six (or rather five) kings who ruled during the short period of 35 years prior to the accession of Rājarāja I.

19. Parakēsarivarman 'who took the head of the Pāṇḍya (or sometimes Vira-Pāṇḍya)', has been identified with Āditya II-Karikāla, the predecessor of Madhurāntaka Uttama-Chōla who ascended the throne about A.D. 969-70. Five inscriptions of this Parakēsarivarman ranging between his 3rd and 5th years have been copied from the Nāgēśvara temple at Kumbhakōnam. They record gifts by Kōyil-Mayilai *alias* Parāntaka-Mūvēndavēlār who was the Parakēsarivarman 'who took the head of the Pāṇḍya.'

chief of Śirringaṇ and apparently also held an important office. As recorded in the Tiruvidaimarudūr inscriptions (Nos. 154 of 1895 and 214, 255 and 256 of 1907), he was the officer (*adhikāri*) appointed to supervise the business (*śrīkārya*) in the temple of Tiruvidaimarudūr. He appears to have continued to serve in that same capacity under the next king Madhurāntaka Uttama-Chōla and to have been then called Kōyil-Mayilai *alias* Madhurāntaka-Mūvēndavēlār. His was evidently one of the offices which was solely in charge of public charities and was financed by the State.

His officer Kōyil-Mayilai *alias* Parāntaka-Mūvēndavēlār or Madhurāntaka Mūvēndavēlār.

Another officer who in the 11th year of Rājakēsarivarman was discharging similar duties at Tillasthānam was Āyaṇ-Kāmakkōḍaṇār. It may also be noted

that a detailed enquiry into the affairs of the Piḍāri temple at Kuvalāla (Kolar) is described in one of its inscriptions dated in the 2nd year of Kulōttuṅga-Chōla I (No. 479 of Appendix B). No. 233 of Appendix B which is dated in the 3rd year of Parakēsarivarman (*i.e.*, Āditya-Karikāla II.), refers to a gift of land which had been made to the Brāhmaṇas who expounded the *Prabhākaram*. This latter is the

Prabhākaram expounded in the temple of Nāgēśvara at Kumbhakōṇam, in the 10th century A.D.

name given to one of the famous commentaries on the Pūrva-Mīmāṃsā-sūtras. It founded a new school of philosophy called *Prābhākara-mata* after its ex-

pounder the great Prabhākara who in point of time was contemporaneous with Bhaṭṭa-Kumārila being one of his direct pupils and must, consequently, have flourished about the beginning of the eighth century A.D.

20. Parakēsarivarman, not specified by any distinguishing epithets is represented by fifteen records in the collection under review. Of these, 13 come from Kumbhakōṇam, one from Tillasthānam near Tanjore and one from Vēlachchēri in the Chingleput district. No. 224 of Appendix B may be attributed to Parakēsarivarman Āditya II-Karikāla mentioned in the previous paragraph, inasmuch as a transaction registered in this record is indirectly referred to in No. 225 which is dated in the 5th year of Parakēsarivarman 'who took the head of the Pāṇḍya.' The mention of queen Uttamaśōlar Nambirāṭṭiyār Vīranāranīyār in a record of the 13th year of Parakēsarivarman (No. 240 of appendix B; also No. 234 where, however, the proper name does not appear) leads to the conclusion that these records must belong to the reign of Parakēsarivarman Madhurāntaka Uttama-Chōladēva. In my *Annual Report* for 1909, Part II, paragraph 41 (end) I had occasion to refer to a queen of the same king named Kilānaḍigal who was a daughter of Viḷupparaiyar. Three epigraphs

Three dates (verified) which fix the initial date of Madhurāntaka Uttama-Chōla, to be A.D. 969-70.

(Nos. 245, 229 and 240 of Appendix B), which belong respectively, to the 4th, 8th and the [13]th years of Parakēsarivarman, give details for astronomical verification

with which we are enabled to fix the date of the unidentified Parakēsarivarman of these inscriptions. Mr. L. D. Swamikannu Pillai, M.A. LL.B. (LOND.), to whom I referred these dates, has very kindly calculated them for me and has arrived at the equivalents: Thursday, 22nd April A.D. 975, Thursday, 30th January A.D. 979 and Friday, 9th June A.D. 982. These fall precisely within the reign of Madhurāntaka Uttama-Chōla and fix A.D. 969-70 as the date of accession of that king as already deduced from his Tiruvidaimarudūr record (No. 265 of 1907).

On the south wall of the central shrine in the Śiva temple at Tirunāgēśvaram is the "miniature representation of a woman in a sitting and worshipping posture" as noted by Mr. Subrahmanya Aiyar. No. 219 of Appendix B, which is adjacent to it is written in Sanskrit and refers to Gaṇḍarāditya, his son Madhurāntaka and the latter's mother. Probably Gaṇḍarāditya was the builder of the temple, as hinted in this Sanskrit record.

21. The Bāṇa queen Ariṇjigaipirāṭṭiyār, daughter of prince Arikulakēsarīn, has been already referred to. A grant of gold (coin) presented by her to the temple of Śiva at Tiruvinnagar Tirunāgēśvaram, is registered in No. 218 of Appendix B which is dated in the 14th year of Rājārāja I. It is curious to note that the gold (*kaḷaṇḍu*) presented, is stated in the record to have been called, *tulai-poṇ*, subsequent to the

The coin *tulai-poṇ*.

gold being "burnt, cut, melted, cooled, and found current, neither wanting in

purity nor in weight." No. 375 of Appendix B which comes from Nārāyaṇavanam in the Kārvēṭinagar Zamindāri refers to the chief Vikkiyaṇṇa Puḷaḷvipparagandaṇ

Rājarāja I. and chief Vikkiyaṇṇaṇ Puḡalvipparagandaṇ of the Chalukki family. of the Chalukki family. Puḡalvipparagandaṇ was a title which was borne by some Ilāda (Virāṭa) chiefs and by a Bāṇa king. Chalukki like Ilāda must have been a family of local chiefs who were subordinate to the Chōla.

22. A much damaged record from Śēṇūr in the North Arcot district (No. 394 of Appendix B) supplies a new historical introduction for Rājarāja I. and mentions that he destroyed the town of Madurai (Madura), conquered the haughty kings of Kollam, Kolla-dēsam and Koḍuṅgōlūr (Cranganore) and that the kings of the sea (*kaḍalaraiśar*) waited on him. He receives further, the epithets Tenṇaparākramaṇ and Kīr[tti]parākrama-Śōlaṇ. It may be noted here that among the military exploits of Rājarāja I. mentioned in the Tiruvālaṅgādu plates the conquest of the Pāṇḍya king Amarabhujāṅga and the invasion of the country created by Paraśurāma, are specially referred to. No. 304 of 1911 calls the king Rājarājakēsarivarman Mummudi-Chōla, a surname which he held already in his 4th year as disclosed by two of his records at Tirumālpuram (Report for 1907, p. 74, paragraph 37).

23. No. 211 of Appendix B from Tirunāgēsvaram is dated in the 6th year of Parakēsarivarman Rājēndra-Chōla I. and refers to the army of the king which was then commanded by Śōla-Mūvēndavēlār. The latter appears to be only a title and not a proper name. In this same year the king is stated to have issued orders to sell (by public auction) lands held by classes other than Brāhmanas in the village of Vēlachchēri. Perhaps these orders applied only to defaulters who did not pay their taxes regularly. Another record (No. 217 of Appendix B) registers a gift by Nārakkaṇ Kṛishṇaṇ Rāmaṇ of Kēraḷāntaka-chaturvēdimāṅgalam, to the Śiva temple at Tirunāgēsvaram. In the body of the record the 24th and 31st years of the king are quoted, while the inscription itself is dated in his 32nd year. The latest date of Rājēndra-Chōla verified so far, is his 31st. The donor Nārakkaṇ Kṛishṇaṇ Rāmaṇ is identical with Kṛishṇaṇ Rāmaṇ who, being the commander of Rājarāja's army, superintended the building of the enclosure of the Brīhadīśvara temple at Tanjore (*S.I.I.* Vol. II. p. 139, No. 31). The same officer is also known to have set up an image of Ardhanārīśvara in the Tanjore temple (*ibid.* No. 39). No. 275 of Appendix B refers to an image of Pañchadēha (*i.e.* the five-bodied) Śiva set up in that temple, whose description is similar to that in No. 30 of *S.I.I.* Vol. II. p. 137. *Rājēndrasōlaṇ-kāsu* which is mentioned in the Tirunāgēsvaram record (No. 217 of 1911) was evidently the name of a coin issued by Rājēndra-Chōla I.

24. In the 2nd year of Parakēsarivarman Rājēndradēva, *i.e.* about A.D. 1054 (No. 214 of Appendix B), it is stated that floods (in the river Cauvery) caused damage to an irrigation channel and the adjoining lands (belonging to the temple of Tirunāgēsvaram) and that the chief Vikkiramasiṅgappallavaraiyaṇ lent to the temple trustees the amount required for restoring these to their original condition. We learn from No. 478 of Appendix B that Rājēndradēva's chief military officer who had control over the *Danḍanāyakas* was a certain Vēṭṭaṇ Pañchanedivāṇaṇ *alias* Madhurāntaka-Tamilappēraiyaṇ.

25. Inscriptions of Kulōttuṅga I. copied during the year, come exclusively from Mysore. Nos. 469 and 470 which are dated in the 5th and 4th years of the king respectively, refer to Pillaiyār Ammaṅgai-Ālvār. This was a daughter of Rājēndra-Chōla I., wife of the Eastern Chālukya king Rājarāja and the mother of Kulōttuṅga I. Perhaps as a Chōla princess she is called *Pillaiyār* and as an elderly lady, *Ālvār* (probably a widow at the time of the record, *i.e.* A.D. 1074-75).

26. A search made for early Chōla inscriptions in and around Śāyāvanam, the ancient site of Kāvērippūmpaṭṭiṇam, yielded only three records of Vikrama-Chōla. One of these (No. 269 of Appendix B) refers to Śāyai in Puḡar-nagar which latter is the name given to Kāvērippūmpaṭṭiṇam in Tamil literature.

27. Three inscriptions from Kalattūr and Tiruvānakkōyil (Nos. 346, 359 and 363 of Appendix B.) which are dated in the 12th year of Kōṇēriṇmaikondāṇ (Kōṇērimēlkondāṇ), have perhaps to be attributed to Kulōttuṅga II. on the evidence of their palæography. The names Kulōttuṅga, Anapāya and Tirunīrruchchōlaṇ which occur in them probably as surnames of the king, may be taken to refer

Kulōttuṅga II, Anapāya.

either to Kulōttuṅga I. or Kulōttuṅga II.

In the inscriptions of the former we do not meet with the surname Anapāya, but Tirunīrruchchōlaṇ sometimes occurs; and Tondaimāṇ the local authority to whom the orders are issued in Nos. 346 and 363, was, according to the *Kalīngattupparaṇi*, one of the officers of Kulōttuṅga I. Anapāya-Mūvēndavēlaṇ, however, evidently so called after a well known surname of the king, figures in all the three records under reference as the Royal Secretary (*tirumandira-ōlai*) who actually drafted the orders. No. 269 of 1901 from Tiruvārūr (noticed in *S.I.I.* Vol. II. p. 153) begins with the historical introduction *pū manṇu padumam*, etc. and obviously supplies for Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the surname Anapāya. This latter introduction and another which begins with *pū mēvi vaḷara*, being found to be different from the introductions of Kulōttuṅga-Chōla I. have been hitherto tentatively presumed to belong to Kulōttuṅga-Chōla II. whose Chellūr plates are dated in Śaka

Historical introductions that begin his inscriptions and his initial date.

1065. Mr. Sewell has now proved by his calculation of the date of No. 109 of 1910 (Tirumālam) where the historical

introduction also begins with *pū manṇu padumam*, that that record must be undoubtedly considered as one of Kulōttuṅga II. and that the latter's initial date is, accordingly, A.D. 1133. Consequently, Anapāya is a surname of Kulōttuṅga II. as directly proved by the Tiruvārūr record and indirectly inferred from the Kalattūr and the Tiruvānakkōyil epigraphs. Hence Śēkkiḷār who compiled the *Periyapurāṇam*

Śēkkiḷār, the author of the *Periyapurāṇam*.

under the patronage of Anapāya must have lived in the time of Kulōttuṅga II., i.e. in the middle of the 12th century A.D.

28. Two records of Parakēsarivarman Rājarāja II. are registered as Nos. 221 and 369 of Appendix B in both of which his queen appears under the name or surname Mukkōkkilāṇaḍigaḷ. Professor Hultzsch quotes a record of his successor Rājādhirāja II. (*S. I. I.* Vol. III. p. 207) from which it may be gathered that Rājarāja II. must have reigned at least for 26 years. The Kālāmukha or the Lakulīśa-Pāsupata sect, one of the oldest schisms of Śaivism appears to have been current at the end of the 12th

Rājarāja II.

century A.D. The Kalattūr and Tiruvānakkōyil inscriptions mention Gōma-

dattu Śailarāśi-Paṇḍita and Jñānarāśi-Paṇḍita who were the owners of these temples and belonged to that sect. I noticed a figure of the Kālāmukha, Parañjōti-Paṇḍita pictured on the north wall of the Tiruvānakkōyil temple.

29. Rājakēsarivarman Rājādhirāja II. is represented by four inscriptions in the collection, one of which (No. 300 of Appendix B) gives him the credit of having conquered Madurai (Madura) and Īlam (Ceylon). No. 371 represents him as

Rājādhirāja II. personally attending a festival in the temple of Paḍampakka-Nāyakadēva.

personally attending a festival in the temple of Paḍampakka-Nāyakadēva at Tiruvorriyūr on which occasion were also

present the Śaiva teachers Chaturānana-Paṇḍita and Vāgīśvara-Paṇḍita the latter of whom expounded the Sōma-siddhānta (i.e. the doctrine of the Kāpālīka Śaivas) in the temple. It is also stated that the king in company with these learned teachers was on that occasion pleased to hear the story (*śrīpurāṇa*) of Āludaiya-Nambi. Evidently Tiruvorriyūr was a place of great religious sanctity which attracted even kings to

Sōma-siddhānta and reference to it in the Sanskrit drama *Prabōdhachandrōdaya*.

attend its festivals. Kulōttuṅga-Chōla III., the successor of Rājādhirāja, is also stated to have attended a festival in that

temple (No. 368 of Appendix B.) The name Paḍampakka-Nāyakadēva, (also referred to in No. 367 of Appendix B) seems to connect the shrine of Ādhipurīśvara with the serpent's hood (*paḍam*) and confirms the statement of the priests that the god now worshipped in the Tiruvorriyūr temple is an ant-hill covered on all sides with a metallic protector. The philosophic drama *Prabōdhachandrōdaya* written by Krishna-mīśra about the middle of the 11th century A.D. introduces a character in the form of

Sōma-siddhānta and depicts it as a horrible picture wearing garlands of human bones, living in burial-grounds, eating from skulls and practising the use of sorceric collyriums to realise the true relation existing between the seen and the unseen. Again the followers of this Sōma-siddhānta, otherwise called Kāpālikas, are represented to have offered human sacrifices to please their god Bhairava, (one of the terrible manifestations of Śiva) and his consort and to have practically revelled in drinking and debauchery. They believed, it is stated, in attaining Śivahood even while enjoy-

Its creed.

ing the sensual pleasures of life but condemned as hindrances to progress the practice of forbidden powers (*siddhis*) such as (1) bringing one under psychic control, (2) attracting a body from a distance, (3) mesmerising, (4) causing death without bodily injury, (5) creating craziness and (6) transporting a body away to distant countries—by power of spells. These were evidently forms of religion which the Brāhmaṇas condemned as left-handed. That the Śiva temple at Tiruvorriyūr had an institution to propagate and a teacher to expound such a despised form of religion accounts perhaps for the one or two still existing ceremonials not generally permitted in Brahmanical temples, *viz.* the offering of arrack and flesh to a goddess within the very sacred precincts of the temple and the sacrificing of animals to propitiate her, even though they be on certain prescribed days in the year. It must be that the influence of Śaṅkarāchārya's refined and liberal Vēdāntism did effectually put a stop to the evil practices of Sōma-siddhānta (which must have included the Śakti worship in some form or other) not only at Tiru-

Śaṅkarāchārya and his work at Tiruvorriyūr.

vorriyūr but throughout India wherever it was so observed and this event is even now gratefully remembered at Tiruvorriyūr in the story that Śaṅkarāchārya personally went there and securing the vital energy of an evil goddess who was then swallowing everything that came in her way, threw it into a well (pointed out even now) and closed its mouth with a huge slab. The goddess became powerless and thence forward assumed a calm countenance. Still, once in the year, by way of compromise as it were, the orgiastic rites are observed and the terrible and all-swallowing spirit is believed to be appeased. Śaṅkarāchārya too, as a benefactor, is immortalized by a statue placed in the temple and receives regular worship along with the principal deity. The persistence of Sōma-siddhānta in the Tiruvorriyūr temple in the 13th century A. D. despite the reformer Śaṅkarāchārya, only confirms one of those national characteristics of the Hindu—a reluctance to adopt reforms even when they are proved to be good and beneficial.

30. Kulōttuṅga III. was the last of the Chōla kings who was powerful. He is apparently referred to as Periyadēvar in a record of Rājarāja III (No. 263 of Appendix B). Inscriptions of Kulōttuṅga copied during the current field season range from the 5th to the 36th year of his reign. One record from Tiruvorriyūr (No. 368 of Appendix B) mentions a *maṇḍapa* in that temple called *Rājarājaṇ* in which the king

Kulōttuṅga III.

held a durbar on a certain festive day. On this occasion the chief of the *maṭha*, the *s/hānattār*, the temple supervisor, the temple manager, the chief accountant and the tenants of the villages which were owned by the temple, were present to make a petition to the king that a certain *dēvadāṇa* village had long been lying waste, there being no one to cultivate its lands. On this, the king ordered the sale of the village to a few tenants on perhaps, favourable (?) terms.

An inscription from the Mysore State (No. 460 of Appendix B) which is dated in the 12th year of Kulōttuṅga-Chōla III., informs us that a certain Ballāla-dēva was ruling at the time either as a subordinate or as an independent ruler. This was evidently the Hoysala king Ballāla II., a contemporary of Kulōttuṅga III. and a powerful potentate who “on the east had shaken Kāñchī, on the west had made the

The Hoysala king Ballāla II., ruling in his time.

ocean roar while the great Chēra country rose up and fled and the whole of the Pāṇḍya kings took refuge in forests entering even those with fear.” Ballāla's queen was Chōlāmahādēvi—perhaps a Chōla princess. This evidently indicates that the Chōla supremacy over Mysore which was getting weak at the time tried to maintain its influence by entering into matrimonial relations with the Hoysalas.

Four records of a certain Vīrarājēndra-Chōladēva (Nos. 265, 318, 323 and 413 of 1911) are registered in Appendix B. Nos. 318 and 323 from Mādambākkam and No. 413 from Lēpāka, must evidently belong to the reign of Kulōttuṅga III. The

two officers under whose orders the donations recorded in the first two were made, Virarājendra-Chōla, surname of Kulōttuṅga III. are stated to be Pañchanadivāṇa Nilagaṅgaraiyaṇ and Aruṇagiriperumāl Nilagaṅgaraiyaṇ respectively. In the

last year's *Annual Report* (Part II, paragraph 29) it was seen that the former was actually called *Pillaiyār* Kulōttuṅgaśōla Kannappaṇ Nallanāyaṇ, also mentioned, but in a slightly altered form, in a record of the 28th year of Kulōttuṅga III. (*S.I.I.* Vol. III. p. 84, No. 37). The other officer Aruṇagiriperumāl Nilagaṅgaraiyaṇ must have been an ancestor of Pañchanadivāṇa Aruṇagiriperumāl Nilagaṅgaraiyaṇ

Some of his officers.

mentioned as a feudatory of Vijaya-Gaṇḍagōpāla in his 30th year i.e. about A.D. 1280 (No. 4 of 1911). Still another officer of Kulōttuṅga III. was apparently a certain Madhurāntaka Pottappichchōla-Śitti-Araiyaṇ mentioned in No. 435 of 1911.

31. In the Nāgēśvarasvāmin temple at Kumbhakōnam was copied an inscription (No. 258 of 1911) of Rājakēsarivarman *alias* Tribhuvanachakravartin [Rājarāja]dēva which belongs to his 20th year and commences with the new historical introduction *śir-maṇṇi iru-nāṅgu* etc. The introduction does not supply us with any

A historical introduction for Rājarāja III.

fresh facts about the king whoever he may have been. It was at first thought that the king referred to in this record may be Rājarāja II. though it was not impossible that the epigraph in question could as well be ascribed to Rājarāja III, in which case the historical introduction would be a novel feature. Mr. Svāmikaṇṇu Pillai to whom I submitted for calculation the rather insufficient data of astronomical details registered in the record, has again with his scholarly grasp of the subject of Indian Chronology, favoured me with a very interesting note. It runs: "A closer examination of the *nakshatra* table, however, makes it clear to one who understands the bearings of Indian Chronology, that in order that Chitrā-*nakshatra* may be in Mīna month and at the same time in the first lunar fortnight, the year must be one in which the first new moon of the solar year occurs 25 days (neither much more nor much less) after the Mēsha-saṁkrānti. Of such years there would as a rule be only

1 out of every 19. In the twenty years His date calculated by Mr. Svāmikaṇṇu Pillai from insufficient data. A.D. 1146-1166 there is only one such year A.D. 1159 and that does not quite

satisfy the problem, apart from its being only the 13th or 14th year of Rājarāja II. The next year that is *likely* to satisfy is A.D. 1178. *Actual* working shows that this also cannot be correct since in that year the first fortnight ended on March 24, A.D. 1179, whereas Chitrā-*nakshatra* ended on March 25. The next two years in the 19 years' cycle, 1197 and 1216 are equally unsuitable but 1235-36 is the only year that suits." This result agrees very well with the initial date A.D. 1216 arrived at for Rājarāja III. by Professor Kielhorn and by Nos. 407, 415 and 418 of 1911.

32. No. 420 of Appendix B from Lēpāka in the Cuddapah district has to be attributed to king Rājendra-Chōla III. (A.D. 1246 to at least 1268). The Sanskrit passage at the beginning supplies a long list of the king's *birudas* which are interesting. A similar passage with slight variations is also found in the Śrīraṅgam record of Rājendra-Chōla's 7th year (No. 64 of 1892). In both, the king is described as a great hero, "a very Rāma (in destroy-

ing) the northern Laṅkā which was renowned to be the abode of Vīrarākshasas (great heroes), the elevator of the race of Manu, the terror of his enemies on the battlefield, the chastiser of those who despised the Chōla family, the cunning hero who killed Rājarāja after making him wear the double crown for three years, the subduer of the Pāṇdyas and Kēralas, the plunderer of the Pāṇḍya country, (the hero) whose sword was clever in cutting off the crowned head of the Pāṇḍya king, he who placed his feet on the jewelled crown of the Pāṇḍya, who was death itself to the Karnāta kings, who drowned the vigour of the Kali age in the ocean and on whose leg Vīra-Sōmēśvara the wrestler on hill forts (*gīridurga-malla*), placed (with his own hands), the anklet of heroes." This Mahārājādhirāja Tribhuvana-chakravartin Rājendra-Chōladēva, 'who took the crowned heads of two Pāṇḍya kings' and was entitled Kōṇērīmaikondāṇ, made a gift to the temple of Tiruchchirambalamudaiyār in the village of Neṇpākkam (i.e. the modern Lēpāka) in Pottappi-nādu which was a sub-division of Rājendraśōla-maṇḍalam. In his report for 1906 (Part II, paragraph 24) Mr. Venkayya has noticed an inscription from Tripurāntakam which

also attributes to Rājendra-Chōla the feat of having cut off the heads of two Pāṇḍya kings. The attribute 'a veritable Rāma in conquering the northern Lāṅkā which was the abode of Vīrarākshasas,' may be taken as a proof of Rājendra-Chōla having attempted to extend his dominion into the Telugu country, on the death of the Kākatīya king Ganapati. It is not possible to say who the king Rājarāja was, to whom Rājendra-Chōla offered the double crown for three years and then killed him. The word *dhūrta* which means, 'a crafty mischievous man, a rogue,' used in this connection, makes it appear as if Rājendra-Chōla had treacherously murdered his predecessor Rājarāja III., three years after securing for him the two crowns—perhaps those of the Pāṇḍya and the Kēraḷa. The Hoysala king Vīra-Sōmēśvara who is reported to have placed with his own hand the anklet of heroes, on the leg of Rājendra-Chōla III. is described in one of his own records as having uprooted Rājendra-Chōla in battles and having reinstated him when he begged for protection (*Ep. carn.* Vol. V. Ak. 123).

THE PĀṆDYAS.

33. Four Vatteluttu records copied at Kōvilkuḷam and Tiruchchendūr in the Tinnevely district belong to the time of the early Pāṇḍya kings, Śadaiyamāraṇ and Varaguna-Mārāya. Nos. 550 to 552 of Appendix B from the former place are dated in the 21st year of Śadaiyamāraṇ and refer to the modern Vishnu temple of Tennalagar, as Tiruppodiyil Vinṇagar-dēvar at Kuḷam. No. 26 of Appendix C from Tiruchchendūr is a complete estampage of the big record of Varaguna-Mārāya which was only partially copied in the year 1903. It registers that the king who was devoted to Subrahmanya-Bhaṭāra (of Tiruchchendūr) presented 1,400 gold *kāṣu* for the requirements of the temple, all through the twelve months of the year. The money

Early Pāṇḍyas.

was distributed as a permanent loan among several village assemblies so that the accruing interest alone may be expended, without disturbing the principal.

34. Of the mediæval Pāṇḍyas, Jaṭavarman Kulaśēkhara I (A.D. 1190 to at least 1217) with the historical introduction *pūvin kilatti* etc. is represented by a single inscription in the collection (No. 519 of Appendix B). It comes from Ūrkād in the Tinnevely district which has also supplied three records of Kulaśēkhara's successor, Māravarman Sundara-Pāṇḍya I, who according to the calculations of Professor Kielhorn, succeeded to the throne in A.D. 1216 and reigned till at least A.D. 1235. One of these (No. 520 of Appendix B) gives the long introduction of the king beginning with the words *pūmaruviya tirumadandaiyum* and mentions, one of his ministers, the chief Malavarāyaṇ. It is in this introduction that Jaṭavarman Kulaśēkhara I. and Māravarman Sundara-Pāṇḍya I. Sundara-Pāṇḍya I. Tanjore and Ūraiṇūr (Ūrandai), of having

performed the anointment of heroes in the bathing hall called Śōraṇalavan at Āyirattali and of having entered, before closing his victorious tour, the country Mudigondaśōlapura-maṇḍalam. The latest date supplied by No. 522 of Appendix B, viz. the 21st year (corresponding roughly to A.D. 1237-8) brings his reign very near to that of Māravarman Sundara-Pāṇḍya II. whose records generally begin with the words *pūmalar tiruvum*, etc. Kilachchēval supplies one record with this introduction (No. 524 of Appendix B) in which reference is made to a throne in the palace at Madura, the *tamilappallavaraiyaṇ*, so named perhaps, after one of the king's ministers. The full designation of this minister was Annan Tamilappallavaraiyaṇ who also figures, in two other allied records from the same place (Nos. 523 and 525 of 1911), dated in the 14th year of Sundara-Pāṇḍya's reign. In the latter of these two inscriptions the king is referred to by his general titles Tribhuvanachakravartin and Kōṇērimēlkondāṇ. The three records under reference, together, form one transaction of which No. 523 of 1911 registers, perhaps the original order of the king and bears the signatures

Māravarman Sundara-Pāṇḍya II.

of no less than seven officers, who were evidently, superintendents in the 'department of taxes' (*puravari-tinaikkala-nāyaqam*). The temple of Kānaviniya-Perumāl at Kilachchēval, which was the recipient of the gifts registered in the inscriptions quoted above, is stated in No. 527 of 1911 from the same place, to have been constructed by a certain Tiruppullānidāsar of Shermadevi before the 9th year of Tribhuvanachakravartin Kōṇērimaikondāṇ (i.e. Māravarman Sundara-Pāṇḍya II). It was built in the name of prince Alagan-Perumāl and was accordingly called Kānaviniya-Pāṇḍya-Vinṇagar. A certain Pammiyakkaṇ is stated in both these records (Nos. 526 and 527 of 1911) 'to have been pleased to grant' the site for the temple which,

subsequently, the king, at the instance of his minister Tuñjalūrudaiyaṅ Gāṅgēyarāyaṅ, made completely tax-free. The signatories of the grants viz. Sundarattōlaṅ Muttan *alias* Tennavadaraiyaṅ, Kariyamāl *alias* Adigaimāṅ and Mantri Rāmaṅ *alias* Pallavarāyaṅ figure also in the inscriptions of Māṇavarman Sundara-Pāṇḍya I. We are not told who Pammiyakkaṅ was, that granted the vacant site (*nattam*) for the temple of Kānaviniya-Perumāl. She must have been an important personage in the royal

Pammiyakkaṅ probably a Hoysala princess and queen of Māṇavarman Sundara-Pāṇḍya I. household and her name suggests a Kanarese origin. Could it be that she was the queen-mother and sister of the

Hoysala king Vīra-Sōmēśvaradēva who stood in the relation of *māmaḍi* 'maternal uncle' to Māṇavarman Sundara-Pāṇḍya II?

35. Māṇavarman Kulaśēkhara I. who is distinguished by the epithet 'who took all countries' is represented by four records in Appendices B and C. Three inscriptions from Terkukāraśēri in Tinnevely (Nos. 20 to 22 of 1912) register that the village Kāraiśēri (*i.e.* Terkukāraśēri) was situated in Amudaguna-valanāḍu which is also mentioned in the record of Varaguna-Mārāya from Tiruchchendūr. The mention of Kannāṭṭaraśar (*i.e.* the kings of Karnaṭa) in No. 20 of 1912 is probably a reference to

Māṇavarman Kulaśēkhara I.

the Hoysalas who under Vīra-Rāmanātha must have still been occupying the

Tamil country and interfering with the political supremacy of the Pāṇḍyas.

36. No. 322 of Appendix B which is dated in the 10th year of Jaṭavarman Sundara-Pāṇḍya and quotes the 15th of Peruñjiṅgadēva, may refer to the time of either Jaṭavarman Sundara-Pāṇḍya I. (A.D. 1251 to at least 1261) or Jaṭavarman Sundara-Pāṇḍya II. (A.D. 1276 to at least 1290). The latter is more probable in as much as Jaṭavarman Sundara-Pāṇḍya I. is always distinguished by the epithet 'who took all countries.' The contents of the Mādambākkam inscription under reference,

Jaṭavarman Sundara-Pāṇḍya II.

prove the active interest which the people were taking in the maintenance of their

village temple and unlike modern trustees, kept that institution above all party politics. It is stated that the assembly of the village seeing that it was not possible to maintain the lamps, offerings and festivals in the temple from the income available for that purpose, assigned the northern division (*vaḍakūru*) 'with its wet lands, garden lands, houses and house sites' to the temple, but retained therein 3,000 *kūḷi* of land with houses and house sites for their own use. They decided also to pay the dues on them such as *pon-vari* and *nāṭtu-vari* from their own pockets and agreed that 'if ever, owing to unfortunate circumstances, we are induced to sell this land, we shall do so, for the price at which it then sells, to the sacred treasury of the temple.'

37. In the Vishnu temple of Bhaktavatsala or Bhaktapriya at Shermadevi, have been copied five records of Jaṭavarman Vīra-Pāṇḍya 'who took Ilam (Ceylon), Koṅgu and the Śōla-maṇḍalam (the Chōla country) and who, having conquered the powerful Jaṭavarman Vīra-Pāṇḍya 'who took Koṅgu, Ilam and the Chōla country.'

(Chōla) king was pleased to perform the anointment of heroes and victors at Perumbarrappuliyūr (*i.e.* Chidam-

baram). From these records we are able to gather that some of the king's chief officers were Kāliṅgarāyaṅ (No. 540 of Appendix B), Tonḍaimāṅ, Śembiyadaraiyaṅ and Pallavarāyaṅ (No. 542 of the same). Inscriptions of this king copied in previous years do not give us any clue as to the period when he flourished. One epigraph, however, from Murappunāḍu (No. 435 of 1906) which belongs to the 14th year of his reign refers to the *brahmadēya* village Pōśala Vīrasōmidēva-chaturvēdimāṅgalam. This latter is known to have been established after the name of his *māmaḍi* 'maternal uncle'—the Hoysala king Vīra-Sōmēśvara—by Māṇavarman Sundara-

His time.

Pāṇḍya II. (A.D. 1239 to at least 1251).

Consequently, the conqueror of Ilam, Koṅgu and the Śōla-maṇḍalam must be, in point of time, subsequent to Māṇavarman Sundara-Pāṇḍya II. and perhaps identical with Vīra-Pāṇḍya for whom Professor Kielhorn gives the initial date A.D. 1253. Inscriptions, Nos. 540 to 543 of Appendix B, register double transactions. They record, at the first instance, the order of the king who makes the land or lands presented to the temple, tax-free (*iraiyili*). The concession thus given by the king is next repeated through the temple authorities and permission granted for the charter being engraved on stone and copper. This exemption of taxes (*iraiyili*) on lands granted to temples and perhaps also to other

charitable institutions, appears to have been regularly entered in the revenue registers (*puravu* and *vari*) kept for the purpose and the remitted amounts, deducted (No. 544 of 1911). It is not, however, possible to state the exact nature of the

Some records of his time from the Pāṇḍya country and their general purport.

various items under which the income (*irai*) from lands, registered in the Sherma-devi inscriptions, was collected. These are stated to be *kadamai*, *antarāyam*, *vinīyōgam*, *achchu-vari* 'money paid in cash (?)', *kāriyavārāchchi*, *vetti-pāttam*, *pañjupili*, *sandiviḡgiragappēru*, *vāsa'pēru*, *ilāñchinaippēru*, *uludāṇkudi*, *pādikkāval*, *poṇ-vari*, etc. Other records (e.g. No. 356 of 1906 from Kudumiyāmalai) add *kurpūravilai*, *tari-irai*, *taṭṭāra-pāttam*, *ina-vari*, *ilappūṭchi*, *agaramini-yōgam* and *idaivari*. It may be remarked that 'the cash income' (*achchu-vari* and *poṇ-vari*) being also included, items other than these must indicate only certain non-monetary obligations the nature of which will have to be determined by future research. The double transactions under reference were sometimes entered in one and the same document (as often found in the Chōla records) but the obligations enumerated, changed with the country in which the lands were situated and the laws by which it was administered.

38. No. 544 of Appendix B refers to the Vēdavyāsa-māṭha in the temple of Bhaktavatsala and to the holy order of Ekadaṇḍa-Bhaṭāras of that institution who expounded, perhaps, the Brahma-sūtras of Vēdavyāsa. Ekadaṇḍis as distinguished from Tridaṇḍis were evidently followers of a school of Vaiṣṇava *saṁnyāsins* who

Ekadaṇḍi and Tridaṇḍi *saṁnyāsins*.

carried in their hands a single bamboo rod as an emblem of the order to which they belonged. The Tridaṇḍis on the other hand carried three such rods tied together into one and belonged to the Advaita school of Śaṅkarāchārya. A similar institution of Ekadaṇḍa-Paramahamsas is known to have existed at Muṛappunāḍu near Tinnevely (No. 435 of 1906).

39. To return to the records of Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Koṅgu, Īlam, etc., the Kudumiyāmalai inscription No. 356 of 1906, must be attributed to him, because there, the chief adviser of the king in making the grant was Kāliṅgarāyaṇ who has been already referred to as one of Vīra-Pāṇḍya's officers. This epigraph is a particularly interesting one and supplies for Jaṭāvarman Vīra-Pāṇḍya a historical introduction in poetical prose beginning with the words *tirumagal*

The conquests of Vīra-Pāṇḍya recorded in an epigraph from Kudumiyāmalai.

valar. We learn from the introduction that Vīra-Pāṇḍya conquered the kings of Gaṅgam, Gaudam, Kadāram, Kāśi, Koṅgam, Kudiram, Kollam, Śōnagam, Śīnam (China), Avanti, Karunaḍam (Karnāṭa), Īlam, Kāliṅgam, Teliṅgam, Pundram, etc., fought with the Chōla king a battle at Kāvikkalam, killed one of the two kings of Ceylon, captured his army, chariots, treasures, throne, crown, necklaces, bracelets, parasols, *chauris* and other royal possessions, planted the Pāṇḍya flag with the double fish on Kōṇamalai and the high peaks of the Trikūtagiri mountain, received elephants as tribute from the other king of Ceylon (whom, perhaps, he raised to the throne) and subdued the Kēraḷa. Trikūtagiri is, very probably, the name applied to a three-peaked mountain in the Kāṇḍyan hill country (Parker's *Ceylon*, p. 9) and Kōṇamalai is the Tirukkōṇamāmalai mentioned in the *Dēvāram*. This high eulogy bestowed on Vīra-Pāṇḍya in the Kudumiyāmalai record justifies at least his more modest boast of having conquered Koṅgu, Īlam and the Śōla-maṇḍalam. No. 131 of 1907 from Kodumbālūr, in a shorter poetical introduction, also states that Vīra-Pāṇḍya took Koṅgam, devastated the land of Vaḍugu, (captured) Gaṅgai-nāḍu and was crowned at Puliyūr (i.e., Chidambaram). The latter record makes reference to the coins *paḷam-Śōliyan-kāśu* and *Vīra-Pāṇḍiyaṇ-kāśu*.

40. The Mūvaraivenṇrāṇ plates noticed in Part I, paragraph 12, are dated in the 30th year of Jaṭilavarman Śrīvallabha and in the Śaka year 1515, Vijaya, expressed by the chronogram *sakamānya*. This date enables us to identify the king with Ativīrarāma Śrīvallabha of the Pudukkōṭṭai grant who succeeded to the throne in A.D. 1562 (Report for 1910, p. 100, list of Later Pāṇḍya kings). In tracing his

The Mūvaraivenṇrāṇ grant of Abhirāma-Ativīrarāma II.

genealogy, the Mūvaraivenṇrāṇ plates, as usual, begin with the legendary introduction and mention Vishṇu, Brahmā, Atri and the moon and then speak, in general terms, of the kings born in the lunar

race who were powerful throughout the country lying between Laṅkā (Ceylon) and the best of mountains (the Himalayas), who performed the celebrated Aśvamēdha sacrifice and had for their family priest the great sage Agastya. God Sundarēśa of Madura is stated to have taken one of the daughters of this family, to wife. Their son was Ugra who dried the ocean, distributed the golden mountain (Mēru) among supplicants, stamped its slopes with the marks of his royal insignia—the *makara*—and conquered god Indra. Here ends the legendary part of the genealogy. The plates next inform us that in this family was born Abhirāma Parākrama-Pāṇḍya; his son was Vṛihivṛitiśa and the latter's son Abhirāma-Ativīrarāma (I.) who received the surname Śrīvallabhadēva on his ascending the throne. Then follow a list of *birudas* beginning with Bhuvanaikavīra, Chandrakula-pradīpa, etc., in eight verses of varied metres, which indicates Ativīrarāma to have been the ruling sovereign. His son was Abhirāma-Ativīrarāma (II) 'who imitated his father both in character and in name.' The two next verses are in praise of this Abhirāma-Ativīrarāma, who was also 'ruling.' At the request of one of his officers, *viz.*, Ayyaṅkārappa, son of Peddappa and grandson of Nāgama-Nāyaka who bore the titles Mōkālīpaṭṭavardhana and Kāñchīmahāpurādhiśa, this prince Abhirāma, in the year quoted above, granted to sixty-nine Brāhmanas the two villages Mūvaraivenṇāṇ and Śāttālēri clubbing them together under the new name Peddappa-Nāyakasamudram. The list of donees does not end on the last sheet of the existing plates. Consequently, one or more of them appear to be missing from the ring which, in the present case, is a thick copper wire bent round, with its edges left unsoldered.

41. The genealogy supplied by the plates though only partial, agrees mostly with what has already been obtained from the Pudukkōṭṭai grant of Ativīrarāma (I.)-Śrīvallabha (Report for 1906, p. 72, Table) An additional name supplied, is that of Abhirāma-Ativīrarāma II. son of (8) Ativīrarāma (I), on that Table. It may be noted that Śālivātipati (7) is here called, by periphrasis, Vṛihivṛitiśvara and that Ativīrarāma I. bears the surnames Abhirāma and Śrīvallabha. The latter surname of Ativīrarāma was already known to us from No. 528 of 1909 (Report for 1910, Part II, p. 102). The Pudukkōṭṭai plates, in verse 43, also refer to the ruling king as Ativīrarāma-Śrīvallabha. Verse 19 which speaks of the death of Ativīrarāma and the accession of his brother Śrīvallabha appears to hint that Ativīrarāma's rule extended

Three kings Varatuṅgarāma, Śrīvallabha and Abhirāma-Ativīrarāma II., contemporaneous.

only for 20 years; but actually we find records of this king dated up to his 34th year. Subsequent to the death of Ati-

vīrarāma (I.) the Pudukkōṭṭai plates inform us that Śrīvallabha and Varatuṅgarāma ruled jointly; while from the Mūvaraivenṇāṇ grant under reference, we learn that Abhirāma-Ativīrarāma II., was also reigning perhaps, independently, of Varatuṅgarāma and Śrīvallabha, in some portion of his paternal estate. The Pudukkōṭṭai plates are rather indefinite in their account of kings who preceded Abhirāma-Parākrama, the father of Śālivātipati. Before introducing this Abhirāma-Parākrama they refer to (1) a Śrīvallabha, 'who saw the copper plate (document) at Sētu (*i.e.* Rāmēśvaram)', (2) a Mānābharana 'who built a hall for Śiva at Jayantapura' and (3) a king, Mānakavacha of the same family 'who founded the town of Dakshina-Kāśikā (*i.e.* Tenkāśi) and established in it the god Viśvēśvara.' The last has been proved to be identical with Arikēsari Parākrama-Pāṇḍya, whose numerous inscriptions at Tenkāśi and other places have yielded for him dates ranging from A.D. 1422 to A.D. 1464. For Abhirāma-Parākrama the grandfather of Ativīrarāma (I.)-Śrīvallabha, (if he, ever, did rule), the approximate date must be about A.D. 1516 (Report for 1910, p. 100). Conse-

The genealogy of the Pudukkōṭṭai plates.

quently, between Abhirāma-Parākrama and Arikēsari-Parākrama, the founder of the Tenkāśi temple, the gap is very nearly

a century. Two copper plate inscriptions of about the same period as the Pudukkōṭṭai grant have been published in the Travancore Archæological Series (Vol. VI. Nos. XI. and XII.). They state that Abhirāma-Parākrama (Abhirāma-Pāṇḍya) *was born in the family* of a certain Śrīvallabha 'who saw the primeval copper plate carried on the head by the serpent Śēsha' (XI. v. 10) and *in the family* of a certain Parākrama-Pāṇḍya 'who conquered the Kēralas at the bidding of the lord of Cham-pakavana and founded the town of Dakshinakāśi (*i.e.*, Tenkāśi), to please the god

Viśvanātha (XII).’ Thus it appears as if the historical builder of the Tenkāśi temple had, within a century, by the time Śrīvallabha and his cousin-brother Varatuṅgarāma began to jointly rule the kingdom, become a *quasi*-legendary person. The writer of the Pudukkōṭṭai plates commencing the historical genealogy with two brothers Abhirāma-Parākrama and Āhavarāma, speaks of the latter’s son Śrīvallabha as the founder of the Pāṇḍya-rājya and suddenly breaks off by indefinitely mentioning the three kings, Śrīvallabha, Mānābharana and Mānakavacha, just referred to. Śrīvallabha, the founder of the Pāṇḍya-rājya has been identified with *Irandakālam-edutta* Śrīvallabha whose initial date derived from stone inscriptions is A.D. 1533. Apparently this Śrīvallabha died without leaving any issue and the succession passed on to the Abhirāma-Parākrama line—*Irandakālam-edutta* Kulaśekhara (joint ruler with Śrīvallabha?), Perumāḷ Parākrama-Kulaśekhara and Dharmapperumāḷ-Kulaśekhara (or Śālivātipati) having ruled in the interval before Ativīrarāma-Śrīvallabha ascended the throne in A.D. 1562.

42. Returning to the stone inscriptions of the later Pāṇḍyas copied during the year, we find one record of Māṇavarman Tribhuvanachakravartin Kulaśekhara, also called Alagaṇ Kulaśekhara from Ilañji (No. 528 of Appendix B). It yields for him the initial date A.D. 1395 and enables us to identify or to make him joint ruler with Jaṭilavarman Kulaśekhara,—No. 3 on the list of Later Pāṇḍya kings printed on p. 100 of my Report for 1910. In case they are identical it is difficult to explain how the king could have borne, at the same time, the two titles Māṇavarman and Jaṭilavarman (Jaṭavarman). No. 270 of 1908 from Karivalamvandanallūr which refers to the 7th year of this king, registers an order issued from his royal camp at Vāsudēvanallūr. The Ilañji record of Jaṭavarman Kulaśekhara, dated in the 10th year of the king (No. 530 of Appendix B) also mentions Vāsudēvanallūr, the place at which the king’s assent to the grant, was secured. It is very probable that this is also a record of Jaṭilavarman Kulaśekhara who ascended the throne in A.D. 1395.

The famous builder of the Viśvanātha temple at Tenkāśi is represented by ten inscriptions copied at that village. In nine of these he is called Jaṭilavarman Parākrama-Pāṇḍya (born in Mṛigaśiras), and in the tenth he seems to receive the surname Ari[kēsari]. The dates of these epigraphs range between his 28th and 40th years and are invariably attested by Kidārattūrudaiyāṇ. The latter must

Arikēsari Parākrama-Pāṇḍya. apparently have been a responsible officer of the king whose attestation was found necessary to render the charters valid. Nos. 1 and 3 of 1912 supply the names of the tank Viśvanāthappēreri and of the village Kāśikkuvāykanallūr, which the king had newly founded and presented to the temple of Viśvanātha. No. 4 of Appendix C is written in poetical prose after the style of the historical introductions generally found at the beginning of early Chōla and Pāṇḍya inscriptions. No events of any serious importance are, however, registered. We only learn that the king was born in the Chandrakula ‘the lunar race,’ became a devotee of Śiva built a temple for Viśvanātha at Tenkāśi and occupied the throne with his queen Ulagamulududaiyāl.

43. A brother of Arikēsari Parākrama-Pāṇḍya known from the Tenkāśi inscriptions was Alagaṇ-Perumāḷ Kulaśekhara who was probably a joint ruler with him and also made certain additions to the Viśvanātha temple. No. 11 of Appendix C is dated in his 44th year and in Śaka 1395. It registers that Kulaśekhara provided

Alagaṇ-Perumāḷ Kulaśekhara, joint ruler with Arikēsari. for the recital of the Vēdas in the temple of Viśvanātha at Tenkāśi which was

named Vīra-Pāṇḍya-chaturvēdimāṅgalam. Śenpaka-Sundara-Pāṇḍya *alias*, Vīra-Pāṇḍyadēva (No. 10 of Appendix C) must have been the prince after whom, evidently, Tenkāśi (or rather a suburb of it) was surnamed Vīra-Pāṇḍya-chaturvēdimāṅgalam and by whom lands therein situated were granted to the Brāhmanas who recited the Vēdas, and read out the *pañchāṅga*

Prince Śenpaka-Sundara-Pāṇḍya or Vīra-Pāṇḍya, perhaps also a brother of Arikēsari. (the Indian almanac) and the *purāṇas* in the temple of Viśvanātha. This prince like Alagaṇ-Perumāḷ-Kulaśekhara

may have also been a brother of Arikēsari Parākrama-Pāṇḍya. Two inscriptions from Tiruchchendūr of a certain Māṇavarman Vikrama-Pāṇḍyadēva,

probably to be referred to about A.D. 1433–34 (Nos. 27 and 28 of Appendix C) may also be inserted here as they fall within the period of joint rule of the founder of the Tenkāśi temple and his brothers. The second of the Tiruchchendūr records is interesting on account of its reference to the coin *Kaliyugarāman-panam*. The surname *Kaliyugarāman*, we know, was adopted by Māṇavarman Vīra-Pāṇḍya whose time being contemporaneous with that of Arikēsari Parākrama, could not have been far distant from that of Vikrama-Pāṇḍya. The latter receives the surname *Raṇaraṅgarāma-Perumāl* in No. 28 of Appendix C. The mention of a shrine of Narkīradēva-Nayinār in the temple of Subrahmanya-Pillaiyār at Tiruchchendil (*i.e.* Tiruchchendūr) bespeaks highly of the literary atmosphere of the times when famous poets like Narkīradēva were idolised and worshipped as saints in shrines specially built for them. Nakkīrar was one of the members of the last academy of the Tamil poets of Madura. He is the author of *Tirumurugāṟṟuppadai*, the first of the ten idylls called *Pattuppāṭṭu*. The commentary on the *Iraiyaṇāragapporul* is believed to have been written by Nakkīrar and handed down to posterity by his disciples.

44. Jaṭilavarman Parākrama-Pāṇḍya *alias* Kulaśēkhara (born in Kṛittikā) ascended the throne in A.D. 1479. Number 9 of Appendix C from Tenkāśi which is dated in Śaka 1419 and belongs to the reign of this king bears the signature of the chief Kodumalūrudaiyāṇ. A descendant of this chief, probably, was a later Kodumalūrudaiyāṇ who is the signatory of the grant recorded in the Pudukkōṭṭai plates. Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara and Māṇavarman Sundara—Pāṇḍya. Māṇavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1531 (Nos. 18 and 19 of Appendix C) must be No. 12, on the provisional list of Pāṇḍya kings printed on p. 100 of my *Annual Report* for 1910.

The Hoysalas.

45. Two records from the Anantapur district (Nos. 81 and 83 of Appendix C) establish the supremacy of the Hoysalas in that part of the country about the end of the 12th century A.D. Ballāla II. was a great king who like his grandfather Vishnuvardhana, spread the power of the Hoysalas over a vast extent of territory and so established it that the dynasty and its kings in subsequent times came to be known by the name Ballāla. He was a contemporary of the Chōla king Kulōttuṅga III. and was, perhaps, ruling quite independently (above, paragraph 30). The record from Parigi (No. 83) which is dated in the Śaka year 1100 (= A.D. 1178–79) gives to Ballāla the titles *Talakāḍu[gonḍa] etc.* which his grandfather had actually earned and states that with [his queen] Śāntaledēvi, he (Ballāla) was ruling at Dōrasamudra (*i.e.* Halebid in Mysore). This queen Śāntaledēvi is not known from other records of Ballāla II, his crowned queen or *paṭṭa-mahādēvi* being stated to be Padmalā. The presentation of a bell to the temple of Bhīmēśvara located on the site called Guruguṇjikōla-bayalu below the tank of Haṟuve in Haṟuhe-nāḍu and the grant to it of land, measured by the *drōharamalla*-rod, for the repair of the bell and other requirements of the temple, are facts that are not without some historical interest. The form Haṟuve or Haṟuhe here used for the modern Parigi comes nearer to Paṟivi of the Bāṇa inscriptions (see part I, paragraph 7) and may be considered almost identical—the phonetic change from *pa* to *ha* being quite common. Drōharamalla was probably a surname of the king after which the measuring rod *drōharamallana-kōlu* was named in accordance with a time honoured custom by which, with the change of the king, the names of coins, measures, titles of honour and even geographical divisions underwent a change.

46. As the Hoysalas grew in power, they began to interfere with the politics of the south. This commenced in the reign of Vīra-Nārasimha II, the son of Ballāla. Vīra-Somēśvara, the next Hoysala king, actually occupied a portion of the Chōla country and established himself at Kaṇṇanūr near Trichinopoly. He befriended Māṇavarman Sundara-Pāṇḍya II. being also related to him as a maternal uncle (*māmadi*) and uprooted the Chōla king Rājēndra-Chōla III (above, paragraphs 32 and 34). On Sōmēśvara's death, the southern possessions passed into the hands of

Vīra-Rāmanātha whose records are largely found in the Tanjore and Trichinopoly districts. (One inscription of his time (No. 292 of 1911) which comes from Śūlamangalam in the Tanjore district, is dated in the 20th year of his reign (roughly = A.D. 1275-76) and supplies details for astronomical verification. The capital of Rāmanātha continued to be Kannanūr in the south, and above the ghats the seat of Government was, as suggested by Mr. F. J. Richards, I.C.S., the modern Kundāni in the Salem district. The ruined fortifications, temples and residential buildings of this place combined with the lithic records found on old temple walls and *gōpurās*, were expected, on examination, to supply the necessary evidence in this direction (Report for 1911, Part II, paragraph 48). I regret to say that much has not come out of it—even the two Hoysala epigraphs copied, being only from detached slabs. These latter belong to the 3rd year of the reign of Vīra-Viśvanāthadēvarasa, son of Vīra-Rāmanātha, corresponding to Śaka 1219, Hēvilambi (= A.D. 1297-1298) and yield for him the initial date A.D. 1293-1294.

Two records of Vīra-Viśvanātha at Kundāni. Kundāni is, in neither of these inscriptions, referred to as a *rājadhāni*, but is stated to have been a village in Virivi-nādu which was a subdivision of Nigariliśōla-maṇḍalam—a name applied from Chōla times to the Kōlār country, extending also on the side of Hosūr, Krishnagiri, Tirupattūr and Dharmapuri tālukas of the Salem district. It is stated in the inscriptions of the Chōla king Rājarāja I, at Tanjore, that Nigariliśōla-maṇḍalam was an alternative name of Nuḷambapādi or Nolambavādi which extended over almost the whole country between the Anantapur and Salem districts (*Ep. Ind.* Vol. X. p. 57). In a record of Śaka 1190 (= A.D. 1268-69) Kundāni is called Dēvasamudram-Kundāni, on account, perhaps, of its proximity to the tank Dēvasamudram in Māsandi-nādu, which was constructed by a native of Malai-nādu. The modern name Dēvar-Kundāni has evidently to be traced to Dēvasamudram-Kundāni. Tribhuvanamalla-Bhūmināyaka entitled a *Mahāmaṇḍalēśvara* and the 'lord of the east' (No. 201 of Appendix B) was apparently a subordinate of Vīra-Rāmanātha, in charge of the Hoysala country, on the eastern borders of Mysore.

47. Ballāla III. was the last great ruler of the Hoysalas under whom the kingdom for a time continued to flourish as in previous reigns, but gradually dwindled into insignificance with the inroads of the Muhammadans and the eventual sackage of Halēbīd. The record from Kodigepalle (No. 81 of 1912) near Hindupur calls him the 'own son' of Vīra-Nārasimhadēvarasa and refers to one of his great ministers

Ballāla III.

(*Mahāpradhāna*) Māchaya-Dannāyaka who was ruling at Penugonda in Śaka 1250.

Penugonda was apparently an important strong hold in the Hoysala kingdom, where in later years Bukka I., one of the founders of the Vijayanagara dynasty and 'an elevator of the Hoysala empire,' is also known to have been ruling, simultaneously with his capital at Dōrasamudra (No. 522 of 1906).

KĀKATĪYAS AND THEIR FEUDATORIES.

48. Ambadēva-Mahārāja of the Kāyastha family is known from his records at Tripurāntakam (Report for 1906, p. 81, paragraph 44) to have been a powerful Kākatīya feudatory who defeated several Telugu chiefs including a certain Śrīpati-Gaṇapati and practically for a time usurped the Kākatīya dominion, in the interval between the reigns of Rudrāmbā and her grandson Pratāparudradēva. His ancestors were cavaliers (*sāhani* or *turagasāadhanika*) under the Kākatīya emperors, bore the titles Maṇḍalika-Brahmarākshasa and Gaṇḍapendāra and rose to distinction wielding almost independent powers during the reign of Rudrāmbā (No. 550 of 1909). Ambadēva is stated in the Tripurāntakam records to have been the lord of Khandikōṭa (*i.e.*, Ghandikōṭa, perhaps also called Manōrathapura). Three inscriptions of his time had already been found at Gundlūru in the Cuddapah district, in the year 1907 (Nos. 618, 621 and 623) and this year again, I have

The Kāyastha Ambadēva-Mahārāja, ruling at Vallūri-pattana.

discovered in the very same locality four other records (Nos. 406, 410, 414 and 423 of Appendix B) from which it becomes apparent that Ambadēva must have been governing a good portion, if not the whole, of the Cuddapah country. Two of these inscriptions state that he was ruling at Vallūri-pattana which is not far from Cuddapah and which, about a century before (*i.e.*, in Śaka 1114), was the capital of the Telugu-Chōḍa king Bhujabala-vīra-Nalaśiddhanadēva-Chōlamahārāja and the chief town of the Mahārājapādi 7000 province. I have discussed in my Report for 1910

(p. 108, paragraph 47) the extent of country governed by the Kākatiya viceroys and from that it will appear no longer surprising that a powerful successor of Gaṅgaya-sāhini and Jannigadēva must have been ruling a portion of Cuddapah. His Attirāla inscription (No. 406 of 1911) though much damaged gives a clue to the earlier history of the Paraśurāmēśvara temple at that place. It states that the *Mahāmandalēśvara* Gaṇḍapendāra Ambadēva-Mahārāja was governing from his capital Vallūripattana, the districts, Ghandikōṭa, Muliki-nāṇḍu, Rēnāḍu and, on the southern bank of the river Pennār, the districts, Sakali, Yeruva, Pottapi-nāṇḍu and others. One of his ministers, a certain Peddināyaka (?) restored some [villages] to the temple of Paraśurāmēśvara and made them tax-free, 'as was done before by Gaṅgasāhini' and

The Paraśurāmēśvara temple at Attirāla, improved.

built an enclosed verandah and a *mandapa* for the temple. This suggests that the Paraśurāmēśvara temple now so deplor-

ably neglected, must have been in existence prior to the time of Gaṅgasāhini (*i.e.* Gaṅgayasāhini) who was an ancestor of Ambadēva and a subordinate of the Kākatiya king Gaṇapati about A.D. 1250. One of the Tamil records found in the Paraśurāmēśvara temple belongs to the 16th year of Rājarāja III. which roughly corresponds to A.D. 1232-33 and carries the date of the building to a still earlier period. In any case, it is certain that in the time of Ambadēva (*i.e.* about the end of the 13th century A.D.), the temple was substantially improved by the addition of a *mandapa* and an enclosed verandah. In Śaka 1194 (= A.D. 1272-73) the residents of Pottappi-nāḍu met in the *mandapa* called *chitramēli* and decided to raise 1 *māḍai* from every village in the district, to construct an embankment on the side of the river [Cheyyēru] and prevent any possible danger from the floods to the temple of Paraśurāmēśvaramudaiya-Nāyaṇār. Aṟaturēvula the village in which the temple was situated is no other than the present Attirāla. Tamil inscriptions (Nos. 398 to 404 of 1911)

Aṟaturēvula and Tiruvaratturai, earlier names of the modern Attirāla.

call it Tiruvaratturai in Mēṟ-Pākkai-nāḍu (Paśchima-Pāka-nāḍu mentioned in No. 580 of 1907), a sub-division of

Adhirājēndra-Chōlamandala. The record of Ambadēva, under reference, also registers other works of Peddināyaka which included the land-survey of Pottapi-nāḍu, an irrigation canal called Rāyasahasramallu-kāluva at Lembāka (the modern Lēpāka), another canal called Gaṇḍapendāra-kāluva at Tāḍapāka, some tanks named Ambasamudra and villages called Ambāpura. It may be noted that Rāyasahasramalla was a special *biruda* of Ambadēva which he acquired on conquering Śrīpati-Gaṇapati (Report for 1906, page 81, paragraph 44). No. 414 of Appendix B from Lēpāka is dated in Śaka 1224 and registers a grant for the merit of Ambadēva-Mahārāja. It is very likely, therefore, that Ambadēva was by this time deprived of his power, since

An inscription of Pratāpa-Rudra from Taṅga-tūru.

Pratāpa-Rudra must have succeeded to his paternal throne at least by Śaka 1220, having been a crown prince since Śaka

1213. The only record of Pratāpa-Rudra in the collection under review comes from Taṅgaṭūru and is dated in Śaka 1237, Rākshasa.

THE VIJAYANAGARA DYNASTIES.

49. The earliest Vijayanagara inscription in the collection belongs to the time of Vira-Kampana-Uḍaiyar, son of Bokkana-Uḍaiyar (Bukka I.), and is dated about A.D. 1374-75. It registers the grant of the village of Māḍambākkam to the temple of Śirṟēri-Āḷudaiya-Nāyaṇār. The charter (*paṭṭayam*) issued under the orders of the

Vira-Kampana-Uḍaiyar (Kampana II).

king, by a certain Vittappar, runs: "This village, the whole village which is the

sacred holding (*tirunāmattu-kāṇi*) of this god, limited by its four boundaries, including the village waste, wet lands and garden lands with all its limitations (*upādhi*) of (communal) obligations (*kaḍamai*) and profits (*āyam*), (such as) individual obligations of those who live (?) outside the village (*purakkalanaiyārpēr-kaḍamai*), fees on cotton looms, caste obligations, obligations (for maintaining?) oil-mills, *vil-vari*, *vāśal-vari* (house-tax), *ērimīnpāṭṭam* (fees for catching fish in the tank), beasts and trees, *uvachchavari*, *ulugalvari*, good bull, good cow and good buffalo, *kārttigaiippachchai*, *tiruppudiyidu*, the share (*mērvai*) of grain from each harvest granted to village watchmen, market-fees

The conditions of a charter granted in his time to the temple at Māḍambākkam.

(*śandaimudal*), obligations of *āśuvadimakalpēr* (?), fees for maintaining village servants (*veṭṭi-vari*) and other similar

obligations, new or old, which may (hereafter) become due from each tenant,—we

have given for worship and repairs as a *sarvamānya* grant to this temple in order that it may last till the sun and moon (exist).” The limitations imposed by the charter are many and signify that although the donee—in this case the temple—was exempted from all assessments payable to an established government, was still bound to obey certain rules of internal management and communal obligations.

50. The date Śaka 1316 (=1394–95) for prince Immadi-Bukkana-Uḍaiyar, son of Hariyanna-Uḍaiyar (*i.e.* Harihara II.), supplied by No. 208 of Appendix B, is five years earlier than that given for him in the table on page 86 of the Epigraphical Report for 1907. Mr. Sewell in his *Forgotten Empire* (p. 97) and *Lists of Antiquities* (Vol. I, p. 127), refers to a Vijayanagara document on stone at Pārnāpalle which is dated in Śaka 1398, in the reign of “Praudhadēvarāya of Vijayanagar.” Belonging, as it did, to an undefined period of Vijayanagara history (last year’s Report, p. 84) it naturally attracted my attention and I made a careful search for it, but in vain. The report sent to Mr. Sewell must have, in my opinion, been evidently wrong, inasmuch as the only lithic record found at Pārnāpalle is dated in Śaka 1318 (=A.D. 1396–97) and registers the restoration of an irrigation canal under orders of Mallappa-Oḍeya, [son of] Irugapa-Daṇṇāyaka. A Jaina minister of Bukka II. called Iruga or Irugapa-Daṇḍanātha was the nominal author of the Sanskrit lexicon *Nānārtharatnamālā* and the builder of the Gāṇigitti temple at Hampi (Vijayanagara). There is little doubt that Irugapa-Daṇṇāyaka of the Pārnāpalle inscription is identical with this Irugapa-Daṇḍanātha, the Jaina minister of Bukka II. Another record of prince Bukka comes from Tiruvānakkōyil in the Chingleput district. It is dated in the cyclic year Tārana which roughly corresponds to Śaka 1326 (= A.D. 1403–4). The Vijayanagara viceroy in this part of the country at the period under reference, was Viruppanna-Uḍaiyar or Virūpāksha I., another son of Harihara; and it is, therefore, difficult to explain how Bukka II. could be stated to be ruling in the Chingleput district, which was included in the dominion of Viruppanna. An epigraph of the latter chief, dated in Śaka 1320, also comes from the very same place (Tiruvānakkōyil) and refers to an earlier grant made by Vīra-Kampana-Uḍaiyar (*i.e.* Kampana II.).

51. Three more epigraphs of the first dynasty of Vijayanagara kings deserve to be noticed, viz. (1) of Pratāpa-Dēvarāya (No. 367 of 1911), dated in the cyclic year Krōdhin (= Śaka 1346 expired or A.D. 1424–25) which records a gift of salt-pans by the residents of Maṇali to the temple at Tiruvorriyūr; (2) of Virapratāpa-Dēvarāya II. (No. 389 of 1911) or Kumāra-Dēvarāya II. (No. 319 of 1911) in whose time, according to the former, a circular (*rāyasam*) appears to have been issued through the officers Ariyappa-Daṇṇāyaka, Bhikshāvṛitti-Ayyagal and Chandragiri Dēvarāya-Uḍaiyar, to all the temples in the Chandragiri-rājya such as Kāñchīpuram, Tirukkālatti, Tiruvorriyūr, Tiruvālaṅgādu and Tiruppālaivanam, regarding the *vibhūti-kāṇikkai* (*i.e.* the voluntary fee paid to a temple by its devotees while receiving the sacred ashes) which, till Śaka 1349 (= A.D. 1427–28), appears to have been collected as a royal due; and (3) of Mallikārjuna-Mahārāya (No. 203 of 1911), dated in Śaka 1385 (= A.D. 1463–64). The first must refer either to king Dēvarāya II. or to his brother of that name who was ruling simultaneously over a portion of the North Arcot district, called Marakatanagara-prānta. As, however, the imperial titles are conspicuously missing in the Tiruvorriyūr record under reference, the probability of Pratāpa-Dēvarāya being identical with the latter, appears greater. Mallikārjuna’s record states that he was the son of Praudhapratāpa-Dēvarāya ‘the hunter of elephants’ (*i.e.* Dēvarāya II.) and mentions his ‘chief of nobles (*sāmāntādhipati*)’ Chikka-Vīrabhadra-Nāyaka, son of Periya-Timmaya-Nāyaka, son of Varadaya-Nāyaka, who was, again, the son of Chennaiya-Nāyaka of Pūmali. This chief is not mentioned in any of Mallikārjuna’s records, copied so far.

52. Though the actual usurpation of the Vijayanagara kingdom by the Sāluva chief Narasiṅga may have happened about Śaka 1408 (= A.D. 1486-87), the supreme power wielded by the latter in the name of the weak emperors of the first dynasty viz. Mallikārjuna, Virūpāksha and his son, is known to have commenced much earlier. No. 405 of Appendix B from Attirāla, dated in Śaka 1399 (= A.D. 1477-78), without mentioning any overlord who must, perhaps then, have been Virūpāksha or his son Praudhadēvarāya (Padearao), states that Annamarusayya, an officer of the Sāluva *Mahāmaṇḍalēśvara* Mēdinimīsaragaṇḍa Kathāri-Sāluva Narasiṅgayyadēva-Sāluva-Narasiṅgayyadēva-Mahārāja and his officer Annamarusayya. Mahārāja, had come to Siddhavattam (Sidhaut) and visiting Araturēvula (i.e. Attirāla) on a religious pilgrimage, enquired into the affairs of the temples at the place. Seeing that the original grants had lapsed and that worship and oblations had consequently been suspended in the interval, Annamarusayya made fresh grants of land for the prosperity of his master Narasiṅgayyadēva-Mahārāja. An earlier Sāluva king was, apparently, Śelva-Tippadēva, son of Sāluva Tippayadēva-Mahārāja, who is mentioned in a record from Sattravāḍa (No. 388 of Appendix B), to be ruling in Śaka 1364 (= A.D. 1442-43). Perhaps this chief was a brother of Śelva-Tippadēva, son of Sāluva-Tippayadēva-Mahārāja. Gōparāja who, we know, was also a son of Sāluva-Tipparāja (i.e. Tippayadēva-Mahārāja) and was governing Tēkal in the Mysore State.

53. The Superintendent, Archæological Survey, brought to my notice a lithic record from Gōraṇṭla in the Anantapur district which supplies a genealogical account of the Sāluva kings, different from what has been given in the Dēvulapalle plates and Telugu literature. It begins with Yaduvaṁśa, a branch of which was the Chalikya family with its chief fortress at Kalyāṇa. In this was born Bijjala who ruled the earth in accordance with the rules prescribed by Jina. Bijjala's son was Hēmādirāya who established (on his throne) king 'Tripurāntaka of three eyes' and bore the title Dharanīvarāha; his son was Śrīkanṭha-Chōla; his son was Maṅgidēva (I.) and his son Mēdinimīsaragaṇḍa Saṅkidēva (I.); his son Maṅgi (II.) and from him was born Saṅki (II.); his son was Kathāri-Sāluva Maṅgi (III.) and from him was born Narasiṅgarāja who set up the god Viṣṇu (i.e. the present Mādhavarāyasvāmin) at Gōraṇṭla in Śaka 1276, Jaya (= A.D. 1345-46). The connection of Kalyāṇa with the Western Chālukyas is well known. The name Bijjala and the *Jina-dharma* which he followed in ruling his kingdom, suggest the identity of this king with the Kalachurya Bijjala whose adherence to Jaina faith prior to the rise of Basava and the spread of the Liṅgāyat creed, is also an established fact. Hēmādi is a corruption of Permādi and may represent another Kalachurya king, Permādi (Śaka 1050). The name Śrīkanṭha-Chōla is, obviously, taken from the Telugu-Chōla family and we know of a copper plate grant of that chief from the Madras Museum (Professor Kielhorn's *List of Southern Inscriptions* No. 888). The account which follows after Śrīkanṭha appears only to be a confused attempt at inserting a plausible genealogy of the Sāluvas, of whom Maṅgi was undoubtedly a famous person. It is not impossible that Narasiṅgarāja, the founder of the Mādhavarāyasvāmin temple at Gōraṇṭla is to be considered for the present as an unknown son of Sāluva-Maṅgi who was a general of the Vijayanagara prince Kampana-Uḍaiyar, about Śaka 1285.

54. Another king who may have to be assigned to this same period is Kōnēridēva-Mahārāja who receives in No. 259 of Appendix B the titles *Mahāmaṇḍalēśvara*, Paṭṭukkattāri, Rāyavaśavaśaṅkara, 'the husband of (his) despisers' and 'lord of Kāñchī, the best of towns'. This record which comes from Kumbhakōṇam is dated in Śaka 1412 (= A.D. 1490-91) and registers the privileges granted to a private person who largely contributed to the upkeep of the temple of Maḍandaipāga-Nāyanār at Tirukkudamūkku (i.e. Kumbhakōṇam). No inscriptions of Kōnēridēva-Mahārāja with the above mentioned titles have been copied hitherto. He is perhaps identical with Kōnērirāja who figures in *Kōyilolugu*, the so-called Śrīraṅgam temple

account, to have been a successor of Sāluva-Tirumalairāja in the government of the Trichinopoly country and to have been anti-Vaishnava in his religious tendencies (Mr. K. V. Subrahmanya Aiyar, on *Kōyilolugu* in *Ind. Ant.* Vol. XL, p. 142).

55. Krishnarāya the greatest of the Vijayanagara kings of the second dynasty is represented in the collection under Krishnarāya.

Chōlasamudram which is, however, incomplete (No. 87 of Appendix C) and by another from Konakonḍa (No. 76 of 1912). The long passage which introduces the king, in the former, is full of information. It speaks of him as "the excellent grandson of Īśvara, a moon to the ocean of the Tuluva (*i.e.*, Tulu) race, the subduer of the proud kings of Chēra, Chōla and Pāṇḍya, the son of Narasa and the performer of the sixteen great gifts, the patron of the study of Vēdas, Śāstras, Purāṇas, Āgamas and other sciences, the brother of the Mahārājādhirāja, Rājaparamēśvara Virapratāpa Vira-Narasimharāya, the possessor of a very large army consisting of four component parts, the vanquisher of the Gajapati and the Aśvapati (*i.e.*, the Muhammadan) kings, the conqueror of fortresses on mountains, in forests and in water, the establisher of many new *agrahāras* (Brahmanical villages) and the emperor who ascended the Karnāṭa throne with his queen Tirumalāmbikā." The record next speaks of his military officer Rāyasam Koṇḍamarasayya and supplies the following fresh information about him. He was the grandson of Śrīpatyācbārya, the chief of Podatūru

His unfinished record at Chōlasamudram.

which was a flourishing village in the Drāvīda country and a Brāhmaṇa of the Udayagiri-Kannadiga sect, the son of Timmarasa-mantri and Saṅgamāmbikā, the chief of fortresses such as Ghanāgiri (*i.e.* Penugonḍa), Udayādri (Udayagiri) and others, the hero who actually accomplished for Krishnarāya, the planting of the pillars of victory at Simhādri and Śrīkūrmam and a scholar who was acquainted with the curious writings prevalent in the fifty-six countries (*chhappanna-dēśa*). The purpose of the epigraph must apparently have been to register a grant to the temple of Chaudēśvari at Chōlasamudra in order that the king may be blessed with issue. Rāyasam Koṇḍamarasayya whom we also know from other sources, was one of the great generals of Krishnarāya. Nuniz calls him Comdamara and mentions him among the commanders of Krishnarāya's forces in his campaign against Raichur. It is interesting to learn from the Chōlasamudram record that Koṇḍamarasayya was also occupying an important military office in Krishnarāya's northern campaign when, after defeating the Gajapati king Pratāpa-Rudra, he set up a pillar of victory at

Pillar of victory at Śrīkūrmam, set up for Krishnarāya, by his general Rāyasam Koṇḍamarasayya.

Simhādri. The other pillar of victory at Śrīkūrmam, mentioned in the present record, may go to confirm Krishnarāya's complete conquest of Gajapati's domi-

nions, which, on the evidence of Telugu literature, ended only with the burning of Katakā (Catur of Nuniz?). Īśvara and Narasa (*i.e.* Narasana-Nāyaka) are introduced without any titles of sovereignty but Vira-Narasimharāya receives them. It looks, therefore, very likely that the Tuluva usurper Narasana-Nāyaka, though he exercised almost independent powers, did not actually succeed to the throne of Vijayanagara. The purpose for which the charter must have issued, if rightly interpreted, signifies that Krishnarāya was without issue in Śaka 1439 (= A.D. 1517-18).

Virapratāpa Tirumaladēva-Mahārāya was, according to inscriptions, a son of Krishnadēva-Mahārāya and was ruling in Śaka 1446. No. 91 of Appendix C is also dated in this year and registers the exemption granted to some servants of the temple

Krishnarāya's son Tirumaladēva-Mahārāya.

of Sōmēśvara at Gōraṇṭla, from the unpaid labour (*vetti*) of supplying leaves on which

food is eaten (*vistar-ākulu*). The donor was Vākiṭi Ādeppanāyanigāru [son of] Timmappa-Nāyaka. Nuniz says that Krishnarāya, during his lifetime, elected his son who was only six years old, to succeed him on the Vijayanagara throne, but that the prince died soon after. We find also that Krishnarāya had no issue in Śaka 1439 and that Tirumaladēva-Mahārāya, his son is mentioned in inscriptions all of which curiously enough, are dated in the same year Śaka 1446. It may safely be inferred, therefore, that this Tirumaladēva is identical with the prince mentioned by Nuniz, and that his succession and premature death must have, perhaps, both happened in or immediately after the year Śaka 1446. Consequently the vow to

the Chaudēśvari temple contemplated by Rāyasam Kondamarasayya in No. 87 of 1912, must have borne fruit in Śaka 1440 and the crown prince Tirumaladēva, born in that year, so that in Śaka 1446 he would, according to Nuniz, be about six years old.

56. Achyutarāya succeeded to the Vijayanagara throne in Śaka 1452 (= A.D. 1532-33). A very large number of inscriptions of his reign, have been secured

Achyutarāya.

during the year under review. His

brother-in-law and minister Salakarāja-

China (or Pina-)Tirumalayyadēva-Mahārāja who is known from previous reports to have been the commander who led the campaign against Tiruvadi-rājya (*i.e.* the Travancore country) is represented in an inscription from Mallenāyanipalle (No. 59 of Appendix C) to have founded that village under the name Mallapanāyanipalle in the fields near Dharmavaram and to have granted it to the temple of Maṇḍem-Nārasimhadēva which he had, perhaps, also built there. We are further informed in the inscription that Tirumalayyadēva's parents were Salakarāja and Tippājamma. The Mahālakshmi temple at Lakhanāpurī, a suburb of Gorrapalle (Goravanahalli) near Hindupur, appears to have come into existence in or about the time of Achyutarāya. The records on the south wall of the *prākāra* (Nos. 68 to 73 of 1912) register gifts of villages, tolls, etc., to that temple either by, or at the instance of Virappannayya of Penugonḍa and his younger brother Vīraṇa-Nāyaka, sons of Nandi-Lakkīṣetti and Muddamāmbā of Lēpākshi. Muttakadahalli, for instance, was granted under the name Mahālakshmīpura by Timmarasa son of the treasurer Apparsa, in Śaka 1456 (= A.D. 1534-35); Goravanahalli under the name Lakshmīsāgara was granted in Śaka 1458 by Kṛṣṇappa-Nāyaka son of the cavalier (*sāni*) Chinnappa-Nāyaka; the same chief appears also to have granted a group of *jālī* trees in Śaka 1460 (No. 68 of 1912); the two brothers referred to, made substantial additions to the temple of Lakshmidēvi at Haruhe-Lakhanāpura, — *i.e.*, Lakhanāpura near Haruhe (Parigi) — by building its *prākāra* wall, the eastern and the southern *gōpurās* and the gates below them, the kitchen with verandah, the audience hall, the paved floor in the courtyard and shrines for Rāma, Lakshmaṇa, Hanumanta, Bhairava, and Vighnēśvara; Vīraṇa-Nāyaka the younger of the two brothers granted all the income derived from presents made by devotees to the temple on the 15th day of the bright half of Chaitra

Penugonḍa Virappannayya and his brother Vīraṇa-Nāyaka; their gifts at Lakhanāpurī and Lēpākshi.

and all other days in the year, in the form of either votive offerings, coin, cloth or gold (jewels), for worship and oblations in the temple; the same

individual also got all the merchants, — the *settis* and *paṭṭanasvāmins* of Ayyāvole and other important mercantile centres — to grant fixed tolls on each Friday-market held at Lakhanāpura, for a similar purpose; and himself in Śaka 1460, sunk a perennial spring (*talaparigi*) at Mōdaya *alias* Achyutarāyapura, dug an irrigation channel from it and presented it to the Lakshmī temple at Lakhanāpurī. Penugonḍa Virappannayya is again mentioned in the epigraphs copied at Lēpākshi. It is stated that he purchased together with their copper-plate deeds, the two *sarvamānya* villages Chikanandichervu *alias* Dēvarāyapura and Sadāśivapura (also called Dēvarāyapura) in Sādali-sthala, formerly granted by Praudhadēvarāya to a certain Dēvare-Sōmayājin and presented them to the temple of Vīrēśvara or Vīrabhadra on the Kūrmaśaila hill at Lēpākshipura. Vīrappanna and his brother Vīraṇa-Nāyaka purchased lands for the same purpose at Nagaragere *alias* Kṛṣṇarāyasamudra in Rodda-nāḍu of Penugonḍa-rājya.

Achyuta's son Veṅkaṭarāya or Veṅkaṭādri was, according to some lithic records and copper plates, the immediate successor of Achyutarāya and died soon after, to the great disappointment of the people. He was the prince whose cause was advocated by Salakarāja China-Tirumalayyadēva-Mahārāja and his party as against Sadāśiva whom the famous Rāmarāja and his two brothers supported. We are not in a position to state when exactly Veṅkaṭādri died and when Sadāśiva was raised to the throne by Rāmarāja. Sadāśiva's records being dated as early as Śaka 1459 which falls into the reign of Achyuta, it does not appear likely that Veṅkaṭādri was ever elected crown

Kalyāṇa-Veṅkaṭēśa-Perumāl temple at Nārāyaṇavanam named after prince Veṅkaṭādri.

prince by his father. It is not certain too when the troubles regarding succession arose, whether before or after the

death of Achyuta which, happened about Śaka 1463. The Kalyāṇa-Veṅkaṭēśa-Perumāl temple at Nārāyaṇavanam is stated in a record engraved round the central

shrine of that temple (No. 373 of Appendix B) to have been constructed in the Śaka year 1463, Plava (= A.D. 1541-42) during the reign of Achyuta, by a certain Virupanna, for the merit of Venkaṭādrirāya-Mahārāya. Evidently this latter is identical with prince Venkaṭādrī who may have been installed crown prince about this time, by his maternal uncle Salāka-Tirumalayyadēva.

57. Before speaking of Sadāśiva's inscriptions we have to notice a record of Virapratāpa Vijaya-Bukkarāya-Mahārāya which is dated in Śaka 1473 (= A.D. 1551-52) and comes from Mēlāpuram in the Anantapur district. We do not know of any Vijayanagara king about this period whose name or surname was Vijaya-Bukka; but local tradition remembers with gratitude even to this day the virtuous rule of a certain Vijaya-Bukkarāya and permits on all festive occasions the collection of a small fee in his name which is, I hear, utilised for communal purposes. One of Sadāśiva's able generals who seems to have, for a second time, subjugated the Travancore country and to have been stationed in the south as the Vijayanagara viceroy, was Rāmarāja-Viṭṭhaladēva-Mahārāja. He was the great-grandson of Āravīti-Bukkarāja and grandson of Rāmarāja and consequently a cousin brother of the famous Hemraj (i.e. Āliya-Rāmarāja). Viṭṭhala's victorious campaign is reported in inscriptions to have 'commenced in Anantaśayanam (Travancore) in the south and ended at Mudugal in the north.' Three records in the Kūdal-Alagar temple at Madura, copied this year (Nos. 557-559 of 1911), register grants to that institution by Timmappa-Nāyaka, son of Basavana-Nāyaka, for the merit of the *Mahāmaṇḍalēśvara* Rāmarāja-Viṭṭhalayadēva-Mahārāja. Basavana-Nāyaka is mentioned in one of the previous reports to have been an officer of Viṭṭhala. Two epigraphs from the Kōḍaṇḍarāmasvāmin temple at Vontimitta refer to the minister, the *Mahāmaṇḍalēśvara* Gutti-Tirumalayyadēva-Mahārāja or Gutti-Yara-Tirumalrājayyadēva-Mahārāja (grandson of Āravīti Rāmarāja) who was the right arm, as it were, of king Sadāśivadēva-Mahārāja and to his nephew Nāgarājayyadēva-Mahārāja of the solar race, the son of Aubaṛāja and grandson of Māḍrāja. Gutti-Yara-Tirumalrājayyadēva must have been a brother of Āliya-Rāmarāja. It is doubtful if he is to be identified with Tirumala I. who survived the battle of Tālikōṭa and re-established the Vijayanagara sovereignty with his capital at Penugōṇḍa. From Telugu literature we learn that Āliya-Rāmarāja had besides his two famous brothers Venkaṭādrī and Tirumala I, two others who were named Kōnarāja and Timmarāja. It is not unlikely that Gutti-Tirumalayyadēva mentioned in the Vontimitta records, is identical with this Timmarāja. The nephew, Nāgarājayyadēva-Mahārāja of the solar race is already known from a record at Mārkaṭpūr, dated in Śaka 1476 (= A.D. 1554-55) (No. 161 of 1905). Still another *Mahāmaṇḍalēśvara* of the solar race who must have been connected with the Āravīti line on his mother's side, was Jilleḷḷa Raṅgapatirājayyadēva-Mahārāja for whose merit, his subordinate—the chief of Rāmadurgam-sīma—repaired the central shrine and the *suganāsi* (the partition next to the shrine) of the Vīrabhadra temple at Rāyachōṭi (No. 445 of 1911).

His officers Basavana-Nāyaka and Timmappa-Nāyaka.

Two other officers of Sadāśiva connected with the Āravīti family.

58. The Nāyakas of Madura who started an almost independent kingdom in the time of Achyuta continued to acknowledge Vijayanagara suzerainty so long as the latter lasted even in semblance. Viśvanātha-Nāyaka who was the actual founder of it (paragraph 59, below) is stated in a record of Śaka 1485 (= A.D. 1563-64) to have acquired the Tiruvaḍi-dēśa (i.e. Travancore) as an *amaranāyakam* from Rāmarājayyan (i.e. Āliya-Rāmarāja) (No. 17 of Appendix C). Viśvanātha's son Kṛṣṇappa-Nāyaka is stated in this record to have presented to the temple of Tiruvēṅgaḍanātha at Kṛṣṇāpuram the villages Ariyakulam, Kuttukkal, Puttanēri *alias* Tiruvēṅgaḍanallūr, Pōṭṭaikkulam, Kōḍikkulam and Śrīrāmaṅkulam for the religious merit of his father. The Kṛṣṇāpuram plates published in *Ep. Ind.* Vol. IX, pp. 328 to 341, state that the temple was founded by Kṛṣṇappa-Nāyaka and mention most of the villages registered here. Another stone inscription of Kṛṣṇāpuram (No. 16 of Appendix C)

supplies the information that in the reign of the Karnāṭa king Śrīraṅgadēva Mahārāya (*i.e.* Rāṅga II), in Śaka 1499 (= A.D. 1577-78) Virappa-Nāyaka, the son of Kṛishṇappā, made a gift to the temple built by his father.

59. The Vellaṅgudi plates referred to in Part I (paragraph 12) of this Report bring us to the reign of Veṅkātā I of the Karnāṭa dynasty. This is a set of 17 plates with rounded tops, measuring $7\frac{1}{2}'' \times 7''$, of which the first and last are written only on the inner side. Mr. Subrahmanya Aiyar who secured them, notes that the ring and seal are lost. Plates 7, 13 and 14 are also missing. King Veṅkātapatidēva (I.),

Vellaṅgudi plates of Veṅkātā I.

whose genealogy is given as in the other Karnāṭa grants, was ruling in the Śaka year 1520, Viḷambin. In this year he gave to several Brāhmanas the village Vellaṅgolli, divided into 261 shares and surnamed Vīrabhūpasamudra, at the instance of Vīra-Kṛishṇa, one of the Nāyakas of Madura. Vellaṅgolli (*i.e.* the modern Vellaṅgudi where the plates were found) is stated to have been situated in Mulli-nāḍu in the Tiruvadi-dēśa and to have formed the *kīlmiḷāha* (eastern hamlet) of Kallanaik-kurichchi (*i.e.* Kalladakurichchi). About Vīra-Kṛishṇa at whose instance the grant was made the plates state that he was the son of Vīra-Bhūpati who married Tirumal-āmbikā. The latter was again the son of Kṛishṇa and Lakshmyambikā, the grandson of Viśvanātha and the great grandson of Nāga of the Kāśyapa-gōtra.

Of Viśvanātha the plates inform us that having conquered many kings including the Pāṇdyas on the battle field in the Tiruvadi (*i.e.* Travancore) country he acquired by force, the sovereignty over Madhurā-rājya. This agrees with what is elsewhere recorded of him (Report for 1906, p. 86, paragraph 60), *viz.* that he 'conquered in battle the Tiruvadi (*i.e.* the ruler of Travancore), the Pāṇḍya king, Vānādarāya and other kings and annexed their dominions.'

His subordinates Vīra-Kṛishṇa, son of Vīra-bhūpati and Muttu-Virappa-Nāyaka.

built a *maṇḍapa* (at Madura) 'resplendent with stone pillars ornamented by variety of sculptures' in front of god Saundara-

nāyaka (*i.e.* Sundarēśa) and granted to Mīnākshī a gold armour bedecked with best gems. The *maṇḍapa* here referred to is evidently the present Kambattadi-maṇḍapa which is exquisitely sculptured and bears still on one of its pillars an inscription which registers the construction of it by Virappa-Nāyaka (*i.e.* Vīrabhūpati) in Śaka 1505 (= A.D. 1583-84). In Śaka 1539 (= A.D. 1617-11) a gift was made for the merit of Muttuvirappa-Nāyakkar perhaps also a Madura Nāyaka by a certain Siṅṇatippa-Rāhuttaraiyan (No. 556 of 1911).

60. Virapratāpa Viraveṅkātadēva-Mahārāya who is represented in No. 377 of Appendix B to have been ruling from Penugonda, in Śaka 1544 (= 1622-23) must be Veṅkātā II, though in that year it is more likely that Rāma IV (Table facing p. 238 of *Epigraphia Indica*, Vol. III) was occupying the Karnāṭa throne. Professor Kielhorn in his *List of Southern Inscriptions* gives for Rāma IV the dates Śaka 1542 and Śaka 1543. Still, there is no difficulty in accepting the Nārāyaṇavanam record

Veṅkātā II. and his feudatories, the Sāluva chiefs of Kārvēṭinagar.

as the earliest known, of Veṅkātā II. The Sāluva chiefs of Kārvēṭinagar perhaps rose into prominence during this

period. Their royal emblem, just as those of the Sāluvas, was a boar with a dagger (placed on end vertically above its snout). This is seen depicted in more than one place, in the Zamindari, on stone records pertaining to that family. The Nārāyaṇavanam epigraph under reference registers a gift of tolls by the mercantile community of Ayyāvoḷe headed by Prithiviśeṭṭi Rāyanimantri-Bhāskara to the temple of Kalyāṇa-Veṅkātēśvara-Perumāl, while Sāluva Mākarāja-Tirumalarājayyadēva-Mahārāja was ruling the country. The occurrence of the name Prithiviśeṭṭi Rāyanimantri-Bhāskara in a record of the 16th century A.D. seems to disprove the popular tradition that this Rāyanimantri-Bhāskara was a contemporary of Kṛishṇarāya and lived in the 15th century A.D. Mr. Gurijāda Ramamurti Garu in a pamphlet entitled *Rāyanabhāskaramantri-Charitram* (p. 8 f.) refers to a *pharmāna* from Ālamghir Pādshā which refers to Prithiviśeṭṭi the father of Mantribhāskara. Bhāskara was a most charitable man and is supposed to have induced the kings of his time, by paying

large amounts, to discontinue certain items of taxation which were distressing the poorer classes. He may have been a Brahman who cast his lot with the welfare of the mercantile community and this is perhaps the reason why the Kōmaṭi merchants of this day still call their Brahman spiritual *Guru* by the general epithet Bhāskara-Pantulu. From No. 376 of 1911, we learn that Tirumalarājayyadēva (Tirumalrāja) was the son of Śrīraṅgarāja and grandson of the *Mahāmaṇḍalēśvara* Kattāri-Sāluva-Mākarāja. Hence the compound word Mākarāja-Tirumalarājayyadēva of No. 377 must be interpreted as Tirumalarāja, grandson of Mākarāja. Another record from Nārāyaṇavanam (No. 382 of 1911) mentions Kattārisāl[u]va Mākarāja-Bommarājadēva-Mahārāja, who, like Tirumalarāja mentioned above, was, perhaps, also a grandson of Mākarāja. Three undated inscriptions of this family from Tiruttani noticed in the Report for 1906 (Part II, paragraph 61) throw further light on the kings of Kārvēṭinagar and their ancestry. They were of the solar race and descendants of the ancient Chōla king Karikāla.

61. The latest record of the Vijayanagara kings in the collection under review, is No. 80 of 1912 from Kodigepalle near Hindupur. It belongs to the reign of Raṅgarāyadēva-Mahārāja (*i.e.* Raṅga VI.) and is dated in Śaka 1567 (=A.D. 1645-46).

Raṅga VI.

The grant registered in the inscription refers to the permission obtained from Peda-Veṅkaṭapatirāja (*i.e.* Veṅkata II) and proves that the latter was living while Raṅga VI. was ruling on the Kārṇāṭa throne. The temple of Pālaveṅkaṭēśvara stated to have been repaired in this year is no longer in existence at Kodigepalle (or Dinnamīdi-Kodigipalle as it is called in the inscription).

MISCELLANEOUS DYNASTIES.

62. The Eastern Chalukya plates received for examination through the kindness of Professor M. Rangacharya, M.A., Rao Bahadur, come from Guṇṭūr. They are in a badly damaged condition and comprise three copper sheets with high rims measuring roughly $8\frac{1}{2}$ " in length and 3" in breadth. The record on them is unfinished and one or more plates appear also to be missing after IIb, where the name of the king, date

Guṇṭūr plates of the Eastern Chalukya king
[Guṇaka]-Vijayāditya III.

etc. must have occurred. The introduction as usual is in ornate Sanskrit prose and gives the names in order of succession

beginning with Kubja-Vishṇuvardhana down to Vijayāditya III-[Guṇaka], recording the length of the reign of each king. The only differences noticeable in the latter, as compared with the list given by Dr. Fleet on p. 283 of *Ind. Ant.* Vol. XX, are 33 years for Jayasīṃha-Vallabha, 19 years for Vijayāditya-Bhaṭṭāraka, 40 years for Narēndramṛigarāja-Vijayāditya II. and 20 months for Kali-Viṭṭarasa (*i.e.* Kali-Vishṇuvardhana). Of Narēndramṛigarāja-Vijayāditya II. the inscription informs us that he was the founder of 108 temples called Narēndrēśvara after his own name,

Conquests of Narēndramṛigarāja-Vijayāditya
II.

that he fought for 12 years with the generals of Vallabhēndra (*i.e.* the Rāshṭrakūṭa king) and that having defeated his

own younger brother called Bhīmā-Sālukki, took possession of the Vēṅgī-maṇḍala from him. The foundation of 108 Śiva temples and the continuous fight for 12 years with the Rāshṭrakūṭas are facts already known about Vijayāditya II; but that he had a brother called Bhīmā-Sālukki from whom he took possession of the Vēṅgī-maṇḍala are new facts and deserve to be noted. One of Vijayāditya's copper-plate grants (*S.I.I.*

His brother Bhīmā-Sālukki in possession of
the Vēṅgī-maṇḍala.

Vol. I. pp. 31ff) mentions prince Nṛipa-Rudra, who is there described as a brother of Vijayāditya II., but as a descendant of

the Haihaya race. Consequently, it appears probable that Bhīmā-Sālukki mentioned in our grant, was a uterine brother of Vijayāditya and had perhaps usurped the Vēṅgī-maṇḍala while the latter was engaged in a series of battles with the Rāshṭrakūṭas. Returning to the contents of the Guṇṭūr plates, we are further informed that [Guṇaka]-Vijayāditya III. the eldest son of Kali-Viṭṭarasa (*i.e.* Kali-Vishṇuvardhana V.) and the Rāshṭrakūṭa queen Śīlamahādēvī, was a powerful king who had performed many gifts known as *tulābhāra* (*i.e.* ascending the scales to be weighed against gold).

63. In his *Dynasties of the Kanarese districts*, Dr. Fleet quotes a record from Rāybāg in the Kōlhāpur territory which is dated in Śaka 1062, current Siddhārthin, the 2nd year of the Western Chālukya king Perma-Jagadēkamalla II. and derives for the latter, the initial date A.D. 1139-40. No. 78 of 1912 copied at Konakonḍla in

A record of the Western Chālukya king Perma-Jagadēkamalla II., at Konakonḍla.

the Gutti tāluka of the Anantapur district, is also dated in the 2nd year, Siddhārthin, and mentions a hitherto unknown feuda-

tory of [Perma]-Jagadēkamalla II. named Iruṅgōlarsa. The latter was perhaps a descendant of the Chōla subordinate Iruṅgōla in whose time the Iruṅgōlīśvara temple at Laddigam-Kōyārrūr came into existence (Report for 1907, p. 75, paragraph 38). It is further very likely that it was this same Iruṅgōla whose fort is stated to have been captured by the Hoysala king Vishnuvardhana. Iruṅgōla is represented in some of his Tumkur records to be a member of the Telugu-Chōla family of the solar

His subordinate Iruṅgōlarsa, perhaps a Telugu-Chōla.

race, a descendant of Karikāla-Chōla and the lord of Oreyūr (Mr. Rice's *Mysore and Coorg*, p. 163) One record of a

Telugu-Chōla chief copied during the year under review is No. 95 of 1912 from Malagūru. It gives the characteristic family titles in the beginning but is damaged at the place where the name of the chief may be expected.

64. On pp. 48 and 56 of his *Lists of Antiquities*, Vol. I., Mr. Sewell refers to some private grants made by Boddana, his son Nārāyaṇadēva and the latter's minister Sōmana-Peggada, in or about A.D. 1155. It is not stated who this *Mahāmandalika* Boddana or his son Nārāyaṇadēva was. A mutilated pillar in the Municipal Museum at Rajahmundry bears on it, among others, one epigraph of Sōmana, son of Datyana-peggada or Dattāmātya, a minister of Nārāyaṇadēva who was the son of the *Mahāmandalika* Boddana. This epigraph (No. 40 of 1912) is dated in Śaka 1071 (= A.D. 1149-50), not far removed from the period to which Mr. Sewell refers the minister Sōmaua-Peggada, and records the gift by him, of a lamp to Vīrabhadreśvara-Mahādēva

Nārāyaṇadēva, the son of the *Mahāmandalika* Boddana and his minister Sōmana-Peggada.

at Paṭṭisam. The interesting part of the inscription lies in the statement that this Dattāmātya-Sōma made also pre-

sents of lamps at Bhīmāvuram (*i.e.* Chālukya-Bhīmavaram near Samalkot), Dākaremi (perhaps Drākshārāma), Amadalu, Guḍipūṇḍi, Pālukōlu, Vīrabhadreśvaram (perhaps Paṭṭisam), Bhāvapaṭṭanam (Bāpaṭla), Tāmbrapurī (Chembrōlu, Chēbrōl), Bījapura (?), Ghaṇṭasālāpurī, Gōtaram (?), Ēlīśvaram, Vēgiśvaram, Vijayavātaka (Bezvāda), Undaveli, Vēlupūru, Gon-

The extent of his gifts.

tūru and Kadalipalli (Kallēpalli). This

comprises a large extent of country in which Sōmana made charities and includes the modern Gōdāvari, Kistna and Guṇṭūr districts. It is not unlikely that Boddana was a feudatory chief (*mandalika*) subordinate to the Velanāṇṭi king Kulōttuṅga-Chōḍa-Gonkarāja III. who, in his turn, was dependent upon the Chālukya-Chōla sovereign Kulōttuṅga-Chōḍa II.

65. On the same pillar on which the above record is engraved, is found one of Gōkarāja of Vēngī, which is dated in Śaka 1102 (= A.D. 1180-81). It is seriously damaged at the place where it gives a list of the titles of the king. We learn, however, that he was the lord of the Shaṭsahasra country (*i.e.* the province on the south side of the Kṛishnā river including almost the whole of the present Guṇṭūr district) and the devotee of the temple of Mallēśvara [at Bezvāda]. He made a present of 30 buffalo-cows to the temple of Vīrabhadreśvara-Mahādēva [at Paṭṭisam]. A record of the same

Vēngī-Gōkarāja, a probable surname of the Velanāṇḍu king Prithviśvara.

date copied at Drākshārāma (No. 413 of 1893) mentions the ruling king to be Velanāṇṭi Kulōttuṅga-Rājendra-Chōḍaya-

rāja whom Professor Hultzsch has identified with Prithviśvara of the Piṭhāpuram inscription (*Ep. Ind.* Vol. IV, p. 31f.). In my Report for 1909 (page 121, paragraph 77), I have also referred to the reign of this Prithviśvara, over the whole Andhra country of 16,000 villages, from Śaka 1085 to 1121. It is, consequently, difficult to identify the donor Vēngī-Gōkarāja of the Rajahmundry record, except by supposing him to be identical with Prithviśvara or, to be a subordinate of his, placed in charge of the Shaṭsahasra country. No. 42 of 1912 which refers to a chief who was 'the elevator of the Chālukya-rājya' and is dated in Śaka 1098 appears also to

be a record which must be referred to the time of Velanāṇṭi Prithviśvara, one of whose ancestors Goṅka II. boasted of being the supporter of the Chālukya dynasty (*Ep. Ind.* Vol. IV. p. 38).

66. Still another epigraph on the Rajahmundry Museum pillar refers to the 21st year of a certain Vishṇuvardhana-Mahārāja and to Śaka 1067. This gives us roughly Śaka 1045 as the date of accession of this Eastern Chālukya king. We do not know of any sovereign of that dynasty who ascended the throne in Śaka 1045 (= A.D. 1123-24). It appears, therefore, as if Vishṇuvardhana-Mahārāja mentioned in the record under reference must be one of the ancestors of Mallapa III. of the Piṭhāpuram epigraph (*Ep. Ind.* Vol. IV. p. 229).

There is no account in the Rajahmundry Museum as to whence the inscribed pillar bearing the above-mentioned records, was brought thither. It is vaguely stated by the people that it must have belonged to a temple which was demolished recently by the Railway Company while opening the East Coast line. But the epigraphs on this pillar and perhaps also, the one on the mutilated block of black granite preserved in the *pūjārīn's* house in the Mārkaṇḍēya temple, refer to gifts made to the Vīrabhadreśvara temple at Paṭṭisam which is identical with Paṭṭēsam in the Yernagūdem tāluka of the Gōdāvari district. The only inference possible is that the pillar must have come from Paṭṭēsam though it is not possible to state why or under what circumstances it had to be brought there.

67. The copper-plate inscription from the Rajahmundry Museum mentioned in Part I, paragraph 6 of this Report, is of much historical interest and discloses the genealogy of a hitherto unknown line of local chiefs who must have flourished immediately after the Reddi kings of Rajahmundry. The plates are not held together by a ring and it is perhaps for this reason that we find some of them missing from the set. There are at present only four plates the first of which is written on the inner side while the rest are written on both sides. They roughly measure 11 $\frac{3}{4}$ " by 5 $\frac{7}{8}$ " and bear a circular hole on the left margin which was evidently meant to receive the ring. From the numbering of the plates found on their inner faces, not very far from the ring hole, it is gathered that the missing plates must be the 2nd, 5th, 6th and one or more after the 7th. From the contents of the inscription though fragmentary, we learn that Annamāmbā was the queen of a chief whose name probably was on the missing 2nd plate. Their son was Eruva-Bhīma who married Prōlāmbikā. His great grandson was Gaṅgādhara who acquired the *biruda* Arigaṇḍaragaṇḍa. His son was Kāmarāja (also called Bhaktiśvara) who, while yet a boy conquered the Muhammadan chiefs of Boggarādi near the village Gulapūṇḍipura, and conquering on the east the Gajapati king at Pañchadhāra established the chief of Koppula on his throne. Close to the town of Bharanipāḍu, he killed a king called Śiṅga and in a battle defeated Dabaru Khān and other chiefs near Pedakondapura. At Sūravara-paṭṭana, again, he easily vanquished the heroic Annavōta. Kāmarāja married Annemāmbā and founded a town called Kāmapurī *alias* Kalyāṇa, after his own name, in the Āndhra country. Kāma's son was Annadēva who as an ally of the Muhammadans, devastated the forces of the Karnāṭa king and captured Jaggavāgu and other towns. The wife of Annadēva (or Chōḍa-Annadēva) was Irugāmbikā of the solar race and a sister of chief Pinnuṇḍi. Vīrabhadra became their son (*i.e.* was perhaps, adopted by them?). Annadēva, the jewel of the Chōḍa race, fought a battle near Attili with the kings of the south and protected 10,000 men who sought refuge with him. Assisted by his brother-in-law Pinayūṇḍi (*i.e.* Pinnuṇḍi mentioned above) Annadēva killed at Kāṅkaraparti on the bank of the Gautamī (*i.e.* Gōdāvarī) the Kannāḍa and other kings in order to save his own ally. Being desirous of

fame he protected [the kings of] the Kātaya-Vēma family who prostrated themselves at his feet. In the kingdom thus ruled by Annadēva there was the prosperous town Mummaḍi-Prōlavāram—perhaps his capital. At Pattisa-Vīrabhadra on the bank of the Gōdāvarī, Annadēva gave away several thousands of cows in charity and ‘as if for the quenching of their thirst’ he further granted the ‘seven oceans’ (*i.e.* one of the 16 great gifts known as *saptasāgara*). He covered with gold the temple of Vīrabhadra at Gōmukhagiri and gilding the pinnacle of the temple of Bhīmaya at Drākshārāma he converted it into a jewel in the crown of ‘the Āndhra country.’ The immediate object of the grant is to record that Annadēva gave away to Brāhmanas the village called Uttamagaṇḍa-Chōḍānnadēvavaram in Viṣaṇi-nāṇḍu situated on the bank of the Gaṅgā (river) at a spot called Pinnaśāni-saṅga. The long list of Annadēva’s conquests given above, cannot be of more than local interest.

The Reddi king Annavōta and the family of Kātaya-Vēma referred to. Kāma’s defeat of Annavōta and Annadēva’s granting protection to the family of Kātaya-Vēma may be taken as historical facts which point to the end of the 14th century or the beginning of the 15th as the period to which we may have to assign these chiefs. The defeat inflicted on the Karnāṭas and the Gajapati king and the alliance contracted with the Muhammadans indicate only the state of the country at the time when the *Narapatīs* (the Karnāṭa kings), *Gajapatīs* and *Aśvapatis* (Muhammadans) were in constant conflict with each other for supremacy.

68. Another interesting record from the neighbourhood of Rajahmundry which supplies the genealogy of a local family of chiefs, is No. 44 of 1912 from Kōrukōṇḍa. It is a long Sanskrit inscription engraved on the four faces of a black granite pillar in the court-yard of the Lakshmī-Narasimhasvāmin temple on the hill at Kōrukōṇḍa.

The Kōrukōṇḍa pillar inscription of Mummaḍi-Nāyaka.

Mummaḍi-Nāyaka is stated to have been the ruler of Kōrukōṇḍa which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōna, Kuravātaka and Beṅgara. The temple on the hill came into existence during his reign, in Śaka 1275, under very peculiar circumstances. A Vaishṇava teacher Bhaṭṭari of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and as soon as the existing mortal frame was given up, he would appear in the form of god Lakshmī-Narasimha on the hill at Kōrukōṇḍa. Soon after this revelation the teacher died and all about his re-birth as god Narasimha was, apparently, forgotten. A dancing girl of the village called Lakshmīdāsī saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila. The king being informed of this was at once reminded of what the teacher had told him and permitted the dancing girl to build a temple. She wandered about in rags begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛisimha, presenting at the time of consecration two villages for the maintenance of worship and offerings. Mummaḍi may have also substantially helped the dancing girl in the construction of the temple. Two figures of stone, perhaps those of Mummaḍi and the courtesan, are still seen at the entrance into the central shrine of the Lakshmī-Narasimhasvāmin temple.

The circumstances under which the Lakshmī-Narasimhasvāmin temple on the hill came into existence.

We have thus from this record a regular account of the origin of the temple on the hill at Kōrukōṇḍa. From the names Pārāśara-śaila given to the hill and Parāśara-Nṛisimha to the god, it is evident that the full appellation of the Vaishṇava teacher, after whom evidently the god was named, was Parāśara-Bhaṭṭa. A copper-plate record from the temple at Śrīraṅgam (Report for 1906, Appendix A, No. 21) repeats the verses of the Kōrukōṇḍa epigraph almost *verbatim* and states that the seventh Parāśara-Bhaṭṭa had a pupil in the Telugu country named Mummaḍi-Nāyaka *alias* Raṅgavardhana of the Mañchikōṇḍa-gōtra. The genealogical account being the same in both the inscriptions, there is no doubt that Mummaḍi of the Kōrukōṇḍa Bhaṭṭari the teacher of Mummaḍi-Nāyaka, identical with the seventh Parāśara-Bhaṭṭa mentioned in a Śrīraṅgam copper-plate record.

settled at or near Kōrukōṇḍa, gave up his life there and imposed upon the minds

record is identical with Mummaḍi-Nāyaka of the Śrīraṅgam plates. It is thus curious to learn that a Vaishṇava teacher Parāśara-Bhaṭṭa of Śrīraṅgam having

of his devoted pupils that he would incarnate himself as god Lakshmī-Narasimha on the hill. The Śrīraṅgam copper-plates which record the gift of a village by Parāśara's mother, are dated in Śaka 1280 (= about A.D. 1358-59). It may be noted also that even now the management of the temple and its lands rests in the hands of a Śrīvaishṇava teacher who resides in that village.

69. Two inscriptions from Taṅgaṭūr (No. 433 of Appendix B) and Lēpāka (No. 424 of the same Appendix) refer to the Redḍi chiefs Annā-Redḍi and his son Mallā-Redḍi. The former was a son of Mallā-Redḍi I., the younger brother of (?) Vēmā-Redḍi of Addaṅki. The latter could be no other than the famous Vēma who is known to have fought against the Muhammadans and to have built steps at Śrīsailam and Ahōbalam. From a record at Amarāvati (No. 268 of 1897) we learn that Vēma fixed five golden pots on the top of the temple at Amarēśvara for the eternal benefit of his younger brother Mallaya-Redḍi, (Mallā-Redḍi). The *Harivaṁśam* states that Vēma's younger brother Malla took Mōṭupalli and was of great help to Vēma (Ep. Ind. Vol. VIII. p. 10). That this Mallā-Redḍi (I.) had a son Annā-Redḍi and the latter again a son named Mallā-Redḍi (II.) are facts revealed for the first time by the records under reference and are of great importance for the history of the Redḍis. The Vijayanagara kings, we know, were supreme in the period to which these inscriptions belong and it is difficult to say what position the Redḍi chiefs mentioned above, held under them. No. 424 of 1911 says that Mallā-Redḍi 'was ruling.' Whether he was so doing independently or as a subordinate of the Vijayanagara kings, should be decided only by future research.

70. In Appendix A to the Report for 1908, were noticed two copper-plate records (Nos. 3 and 4) of Maṭṭa-Veṅkaṭarāmarāja-Dēvachōdamahārāja, dated in the Śaka years 1609 and 1612 respectively. Three stone inscriptions (Nos. 430, 434 and 436 of 1911) of the Maṭṭa or Matli family have been secured from the Cuddapah district, during the current year. The earliest (No. 434), belongs to the reign of the Vijayanagara king Sadāśiva, but the date is missing. We learn that Varadayya-Dēva-

Maṭṭa chiefs.

chōdamahārāja, son of Maṭṭa-Pōcharājayya-Dēvachōdamahārāja, dug up an irrigation channel called Antaragaṅga-kāluva at the village Pottapi in Pottapi-nāṇḍu which was granted to him as *amaranāyaṅkara* by Rāmarāja-Tirumalarājayyadēva-Mahārāja and also made a *dasavanda* grant for its upkeep. The *Mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja mentioned here, is probably identical with Gutti Yaṛa-Tirumalayyadēva-Mahārāja who was the minister of Sadāśiva (above, paragraph 57) in Śaka 1480 (= A.D. 1558-59). A later Maṭṭa chief named Perumāllarāja, son of Veṅkaṭakṛishṇamarāja-Dēvachōdamahārāja, constructed a sluice for the tank of Bācharsu-Timmarsu at Lembāka (i.e. Lēpāka), in Śaka 1634 (= A.D. 1712-13) and Maṭṭa-Komarikāntarāja-Dēvachōdamahārāja repaired the *sukanāsi* of the Gōpālasvāmin temple at Pottapi, in Śaka 1640 (= A.D. 1718-19). The suffix Dēvachōdamahārāja which these chiefs add to their names, seems to have been borrowed from Dēvachōḍa who is the first historical person of the Maṭṭa family referred to in the copper-plate inscription No. 4, quoted above. Mr. Sewell also mentions the Chitṭvēl Rāja to be a member of the Maṭṭi family (*Lists of Antiquities*, Vol. I. p. 130).

Of greater interest, however, is the authorship of the Telugu work *Kākusthavijayam*, written by Maṭṭa Ananta, son of Yella or Kōṇaya-Yella. An ancestor of this Ananta, named Varadarāja, was, it is stated, a son-in-law of the Vijayanagara king Maṭṭa Ananta, the author of *Kākusthavijayam*. Krishṇarāja. It is not impossible that Varadarāja herein referred to is Varadayya-Dēvachōdamahārāja mentioned above, in No. 434 of 1911. — Ananta, son of Yella, is perhaps identical with Pedda-Ananta, son of Maṭṭi-Yallama, mentioned in copper-plate No. 4. Between Pedda-Ananta and Veṅkaṭarāmarāja who made the gift recorded in these plates in Śaka 1612 (= A.D. 1690-91), there intervene five generations which, roughly calculated, must have occupied about 125 years. We thus get to the approximate date A.D. 1565-66 for Pedda-Ananta the author of the *Kākusthavijayam*.

His approximate period.

Rao Bahadur Viresalingam Pantulu arrives at very nearly the same result from

other data viz. that Ananta was a contemporary of Ibrāhim Quṭb Shāh (A.D. 1550–1581) of Gōlakonda (*Lives of Telugu Poets*, p. 277). The Maṭṭa chiefs are known to have been of the solar race. As indicated above they were connected with the Vijayanagara kings by intermarriage. It is further believed that the Sāluva chiefs of Kārvēṭinagar, also of the solar race (above, paragraph 60), bore relation to the Maṭṭa family, as cousins.

71. It is perhaps not quite well known that Adaipalam in the modern Chittoor district, was the native town of the famous Śaiva scholar and philosopher Appaya-Dikshita. Dr. Aufrecht in his *Catalogus Catalogorum* gives a long list of nearly 60

Appaya-Dikshita ; his record at Adaipalam. Sanskrit works written by him. It is not unlikely that he was the author of many more which still remain in manuscript. Professor Hultsch, for example, in his Report on Sanskrit Manuscripts, No. II. calls Appaya-Dikshita a polyhistor and mentions many new works of his which had not been catalogued till then. In the colophon to some of his works Appaya-Dikshita is stated to have composed 104 standard works (*prabandha*). This great scholar was a *protegé* of Chinna-Bomma-Nāyaka of Vēlūr who was a feudatory chief subordinate to the Vijayanagara king Tirumala I. Chinna-Bomma-Nāyaka's inscriptions are found at Viriñchipuram (*S.I.I.* Vol. I. p. 84) and Vēlūr (*ibid.* p. 69f) and are dated in Śaka 1471 and 1488 (=A.D. 1549–50 and 1566–67). The Viḷāpaka grant of Venkata I. (*Ep. Ind.* Vol. IV. pp. 269 to 278) which was issued at the request of a son of Bomma (*i.e.* Chinna-Bomma-Nāyaka) is dated in Śaka 1523 (=A.D. 1601–02). The colophon of the *Kuvalayānanda* in which Appaya-Dikshita speaks of Venkatapati (*i.e.* Venkata I.) as his patron, makes him a contemporary of the Karnāṭa kings Tirumala I. (A.D. 1567) and Venkata I. (A.D. 1586 to 1613). Appaya-Dikshita must have accordingly flourished at the end of the 16th century and the beginning of the 17th. He was a staunch supporter of the Śaiva (Pāsupata) school of Advaita philosophy as expounded by Śrīkanṭha-Śivāchārya and must have infused the same religious spirit in the Nāyakas of Vēlūr who patronised him—one of their family titles being 'the foremost of those who assert the priority of Śiva.' Having written an elaborate commentary called *Śivārkamanidīpikā* or *Śivādityamanidīpikā* on the exposition of the Vēdānta-sūtras by Śrīkanṭha-Śivāchārya, Appaya-Dikshita earned for himself the title Śrīkanṭhamatapratishṭhāpanāchārya *i.e.* 'the establisher of Śrīkanṭha's school of philosophy.' No. 395 of 1911 engraved on the central shrine of the Kālakanṭhēśvara temple at Adaipalam, confirms the statements made above, about Appaya-Dikshita and gives us, at the same time, a clue to the literary activity of the scholar and the great influence which he wielded with his patrons. It is dated in Śaka 1504 (A.D. 1582–83) the year in which Appaya-Dikshita constructed the Kālakanṭha temple and registers that he was the son of Raṅgarājamakhin who was the son of Vidvadguru (or Asēshaguru as he is called in the introduction to *Śivādityamanidīpikā*); that by his association king Chinna-Bomma's fame spread far and wide and that the Śrīkanṭha-bhāshya was His influence with Chinna-Bomma-Nāyaka of Vēlūr. raised (from its obscurity) to establish the superiority of Śiva in the godhead.

In the temple of Kālakanṭha, Appaya-Dikshita wrote his commentary *Śivārkamanidīpikā* with the particular object of teaching the Śrīkanṭha-bhāshya to five hundred learned men; was (perhaps, on this account) bathed in gold (*kanakābhishēka*) by the chief Chinna-Bomma-Nāyaka; went to Vēlūr and there induced him to make grants of gold and *agrahāra*-villages to those five hundred learned men who were to be taught the *Śivārkamanidīpikā*; raised Chinna-Bomma-Nāyaka (from his petty position) to the status of a famous ruler and composed one hundred standard works (*prabandha*) such as *Nyāyarakshāmani*, *Kalpataru*, *Parimala*, etc. This interesting document bears at the end besides the

His literary activity.

name of Appaya-Dikshita those of Nīlakanṭha-Dikshita, Arunagiri-Dikshita, Viśvajid-Appai-Dikshita, Umāmahēśvara-Dikshita and Yajñēśvara-Dikshita. It is only to be remarked that from the way in which Appaya-Dikshita earnestly set himself to revive the school of Vēdānta philosophy as expounded by Śrīkanṭha-Śivāchārya, it looks as if that philosophy had become almost obsolete and that many scholars of the time were opposed to it, if they had not condemned it altogether. Of the works here mentioned, *Nyāyarakshāmani* is, according to its colophon (Prof. Hultsch's Report on Sanskrit Manuscripts, No. II. extract No. 1038) a work on Vēdānta being a compendium of *Chaturmatasāra* which was apparently a voluminous one. From extract

No. 1510 of the same Report we learn that *Chaturmatasāra* was also a work of Appaya-Dikshita and was otherwise known by the name *Nayamayūkhamālikā*. *Kalpataru* (i.e. *Vēdāntakalpataru*) is noted by Dr. Aufrecht to be a commentary on *Bhāmati* and is attributed to Amalānanda. A commentary on this, the *Vēdāntakalpataruparimāla* (or *Parimāla*), is stated to have been written by Appaya-Dikshita. Perhaps the latter was himself also the author of a *Kalpataru* different from the book of the same name written by Amalānanda; and *Parimāla* attributed to Appaya-Dikshita in the Adaipalam record, may have been a work different from his commentary on Amalānanda's *Kalpataru*.

72. It is interesting to note here, two records of about the 16th century A.D. from Mullandram in the North Arcot district one of which refers to a poet called Dindimakavi and the other to Kumārar-Dindimar Annāmalaināthar, perhaps a son of the former. We learn also that Agaram-Mullandram was otherwise called Praudhadēvarāyapuram (perhaps on account of its being originally granted to Brāhmaṇas by the Vijayanagara king Praudhadēvarāya) and that Dindimakavi was one of the *mahājanas* residing in that village. Mullandram at present is the seat of a Brahman high priest of the *Vāṇiyan* (oil-monger) caste. According to him the oil-mongers were produced of 1,000 *rishis*, of whom 500 alone were invested with the sacred thread while the rest were not. The former are now extinct and the latter who were reclaimed by the ancestors of the presiding priest, still feel grateful to the Brahman family by accepting one of its members as their *guru*. The 1,000 *rishis* who were the founders of the *Vāṇiyan* class remind us of the *Telikis* of the Telugu districts who are stated in a record of the 11th century A.D. to have been subdivided into a thousand families (*Teliki-vēvuru*) and to have received certain honorary privileges from Chōḍa-Gaṅga, the then king of the Telugu country (*Ep. Ind.* Vol. VI. p. 334f). The priest at Mullandram read out to me portions of a booklet called *Vivēka-Vibhāgapatrikā* from which it appeared that Mullandram was granted to 8 Brāhmaṇa families during the reign of king Praudhadēvarāya of Vijayanagara and was rightly, therefore, named Praudhadēvarāyapura. The original donees were most of them poets and it is not unlikely that Dindimakavi also called Kumārar-Dindimar as hinted in the Mullandram record No. 397 of 1911 was a descendant of them, who had established his reputation as a poet. From Taylor's *Catalogue of Oriental Manuscripts*, we learn that Dindimakavi (son of?) Arunagirinātha was the author of a comic interlude called *Sōmavallīprahasana* and also of a commentary on Śaṅkarāchārya's *Saundaryalaharī*. The name Annāmalainātha which Kumārar-Dindimar's son receives in the Mullandram record (No. 397 of 1911) is synonymous with Arunagirinātha the name of his grandfather and consequently Dindimakavi of Mullandram, may have to be identified with the author of the *Sōmavallīprahasana* and the commentary on Śaṅkarāchārya's *Saundaryalaharī*. The *Vivēka-Vibhāgapatrikā* mentioned above, includes a certain Rājanāthakavi among the first recipients of the village. The author of the *Achyutarāyābhyudayam*, also called Rājanāthakavi may have been a later member of the family to which the earlier Rājanātha belonged. The later Rājanāthakavi appears also to have composed the Sanskrit work *Sāluṇvābhyudayam* in the colophons of which he receives the surname Hṛidaya-Śiva and the titles Dindimakavisārvabhauma and Navanāthaka Bharatāchārya. His father was Arunagirīśa or Sōṇādrinātha. It is thus possible also to identify the author of the historical works *Achyutarāyābhyudayam* and *Sāluṇvābhyudayam* with Dindimakavi of Mullandram.

Dindima's works.

73. The Matsya kings of Oddavādi are known from the Dibbida plates of Arjuna published in the *Epigraphia Indica* (Vol. V. pp. 106 to 112). Mr. Venkayya has also drawn attention to several Matsya records in the Lakshminarasimhasvāmin temple at Simbāchalam (Report for 1900, p. 32 f), some of which bear engraved on them, the distinguishing mark of a fish (*matsya*). Oddavādi of these inscriptions is probably identical with the village Vaddādi about 12 miles from the Anakapalle

Railway Station. At Chōḍavaram quite close to Vaddādi were copied eight inscriptions in the temple of Kēśavasvāmin all of which refer to two later chiefs of the

The Matsya kings of Oddavādi (Vaddādi). Matsya family, viz. Virapratāpa-Śīngarāja, son of Oddādi Pratāpa-Śrīraṅgarāja (Nos. 53 and 58 of 1912) and the *Mahāmaṇḍalēśvara* Pratāpa-Vallabharāja-Mahāpātra (Nos. 51 and 57 of 1912), Vallabharāja-Mahāpātra (No. 52 of 1912) or Traidā Beharā-Mahāpātra Śrī-Bhūpatirāja Virapratāpa-Vallabharāja-Mahāpātra (No. 54 of 1912). The date of the first is given as Śaka 1453 (= A.D. 1531-32) while for the second the inscriptions supply only the cyclic years without giving the corresponding Śaka dates. No. 55 of 1912 which is a much damaged epigraph supplies the date Śaka 1319 corresponding to A.D. 1397-98 for an earlier chief, the *Mahāmaṇḍalēśvara* Pratāpa Lakshmanadēvarāja. Three Simhāchalam records ranging between Śaka 1309 and 1343 (Nos. 283, 284 and 312 of 1899) refer to a certain Pratāpa-Arjunadēvarāja of Oddādi who had conquered the province of Jantaru-nāṇḍu in which, according to No. 46 of 1912, was included the village Lakumavarapumkōṭa (i.e. Lakkavarapukōṭa). In Śaka 1387 the *Mahāmaṇḍalēśvara* Śrīvallabharāja of Oddādi made gifts at Simhāchalam (No. 255 of 1899). The small estate of Voddādi (now connected with Mādugula; *Gazetteer*, Vizagapatam district, p. 319 f), must eventually have passed into the hands of the Pūsapāti kings of Vizianagram of whom Śītārāmarāja-Vijayarāmarāja is stated to have been ruling the Machchha (Matsya) country in Śaka 1658 (= A.D. 1736-37) and to have made, on that occasion, a gift of land for the maintenance of music in the Kēśavasvāmin temple at Chōḍavaram (No. 56 of 1912).

74. One record from the Chingleput district (No. 34 of 1912) refers to the reign of the Quṭb Shāhi king Abulu Hasan (i.e. Abū Hasan) of Gōlakonda. He was the last of that dynasty and ruled from A.D. 1672-1688. The Satyavēdu record under reference registers the foundation of a well by a certain Dēṣūri Pedda-Kṛishna whose genealogy is described in detail in another epigraph from the same place (No. 33 of 1912). In this latter we are told that the founder of the family also called Pedda-Kṛishnāreddi, belonged to the Panṭa-vaṁśa and the Madhurāntaka-gōtra and was the disciple of the Vaishṇava teacher Tirumala-Tōlappāchārya. In his *Lives of Telugu Poets*, Mr. Viresalingam Pantulu informs us that Matla Ananta the author of the *Kākusthaviṇṇayam* (above paragraph 70), was also a disciple of the same teacher. As the time of Pedda-Kṛishnāreddi from whom the donor Pedda-Kṛishna, was separated by five generations or about 125 years, would be roughly the middle of the 16th century A.D., the date of Matla Ananta, already derived is further confirmed indirectly.

Another Muhammadan ruler mentioned in a Telugu inscription copied during the year, is Hajarati Sulutānu Abdul Hassanu Kudupuśaha (i.e. Hazarat Sultān Abdul Hassan Quṭb Shāh). The record is dated in Śaka 1662 (= A.D. 1740-41) and confers the priesthood of a temple on a private individual. As the grant was made for the merit of Abdul Hassan Quṭb Shāh it appears as if the chief may have been dead at the time of the grant. Again, no Quṭb Shāhi king of the name Abdul Hassan is known to have ruled about this period—the last as stated above being Abū Hasan (A.D. 1672-1688).

Hajarati Sultānu Abdul Hassanu Kudupuśaha, same as Abū Hasan. If, therefore, it is likely that the gift was made for the merit of a dead king, the name Hajarati Sultānu Abdul Hassanu Kudupuśaha mentioned in the Konakondla grant may still refer to Abū Hasan, son-in-law of Abdoolla Koottub Shaw.

Four Arabic inscriptions (Nos. 565-568 of 1911) copied from detached stones at Periyapatnam in the Rāmnād district were deciphered by Dr. Horovitz, Aligarh. He very kindly informs me: "All the inscriptions apparently belong to tomb-stones.

Four Arabic epitaphs from Periyapatnam in the Rāmnād district. In two of them, verse 26 of 55 Sūra of the Qurān is inscribed. There are some other words besides, but only a few letters can be read. On the 3rd inscription the following words can be read: "This is the tomb of the deceased (woman) the happy who died as a martyr . . . in the month." On the 4th inscription the following words can be read: "He is God." The deceased whom God may forgive, the Martyr!"

75. I had noticed in my last Report (p. 93, paragraph 70) a Dutch record from Chingleput which mentioned a certain Conrad Peter Keller, Lieutenant Dessave and Engineer at Colombo whom Dr. Vogel, Ph.D., the acting Director-General of Archaeological Survey for India, identified with C. P. Keller, engraved on the wall of the Birds' kitchen on the Tirukkalukkunram hill. J. A. Van Braam, Nederld. Commiss., a name also found on the same wall, was included by me in my note on the "Dutch signatures on the hill at Tirukkalukkunram" which appeared in my Report for 1909 (p. 122, paragraph 79). When recently I happened to be at this place, I secured copies of all the other signatures found on the walls of the two kitchens of the temple on the hill and also of an inscription in Roman characters engraved on the wall of a ruined stone shed (*mandapa*) in the north main street of the Tirukkalukkunram village.

George Dawson, Chief of Cuddalore, lived in a *mandapa* at Tirukkalukkunram. The latter registers that 'George Dawson lived in this choultry (evidently referring to the ruined *mandapa*) from 1st October to 9th December 1769.' Mr. C. Hayavadana Rao, B.A., B.L., of Madras, whom I consulted regarding the identification of George Dawson, writes to me after a careful search made into old MS. records, that "he was a Madras Civilian and entered service of the Hon. East India Company at Fort St. George, as a Writer in 1751. In 1768 he became a Member of the Madras Council. In 1769 he was appointed Chief of Cuddalore (*Gazetteer*, South Arcot district, p. 231) succeeding Henry Brooke in that place, returned to England in 1776 and went out of service in 1778." The apparent reason for Mr. Dawson stopping at Tirukkalukkunram, immediately after his appointment, may have been considerations of health. Even now Tirukkalukkunram maintains its reputation as a health-resort.

Of the signatures on the kitchen walls, L. Hemsinck occurs with the date 1662. As, however, he is known to have been the Under Merchant and Chief at Sadraspatam from A.D. 1666 to 1686 and as his signature which occurs also on one of the pillars of the Orukal-mandapa (on the same hill) bears the date 1666, it becomes doubtful if L. Hemsinck engraved on the kitchen wall is identical with the Chief of Sadraspatam or with some relation of his of that name. It is not still impossible to suppose that Hemsinck in some capacity other than Chief, may have come up the Tirukkalukkunram hill and left his signature there. It is also possible that L. Hemsinck is the same as L. Hemsinck De Jonge whose signature is found on the pillars of the Orukal-mandapa but must be different from Lambert Hemsinck whose epitaph

L. Hemsinck De Jonge and A. D. Klerok. with date 1661 is described by Mr. Cotton on p. 222 of his book, *Tombs in the Madras Presidency*. Hemsinck's Second was Anthoni de Klerk whose signature as A. D. Klerck was found in the Orukal-mandapa. It occurs also on the kitchen wall with date 1666. A. Vandenbroek (No. 329 k) without any date, is perhaps to be connected with Maria Vandenbroek whose tomb in the Dutch cemetery at Pulicat is described in Mr. Cotton's *Tombs* (p. 187, No. 1006). Still another signature whose connection may be traced to the Dutch names referred to in Mr. Cotton's book is A. M. Eilbracht with date 1793 (No. 329 k). Mr. Cotton gives the 22nd of September A.D. 1793 as the date of the death of Sara Antonia Eilbracht (*Tombs*, No. 1046).

76. At the suggestion of the Sub-Collector of Chingleput, my Assistant Mr. Subrahmanya Aiyar copied the Dutch epitaph on a tombstone (probably from Sadras as Mr. Cotton thinks) now preserved in the District Judge's bungalow at Chingleput, which bears the trite adage '*des menschen leven is als een bloome des velts*'—man's life is as a flower that fades. Another epitaph copied at the instance of Mr. Cotton, is No. 35 of Appendix C, from the Madras Museum. I subjoin an extract from an interesting note on the record which Mr. Cotton has kindly supplied to me: "The slab was found at Messrs. Arbuthnot's Cement Works, Perambur, and my attention was first directed to it by Mr. Spohr 12 years ago. The stone is in two pieces, the upper portion

containing (three) Greek words. The lower half is in good condition and contains fifteen full lines of Latin, the literal translation (of which) is : John Constantine who being made perfect in a short time fulfilled a long time ; a native of Greece—but born in Transylvania, full of virtues and worn out with works departed in the Lord on the 17th day of May aged 52. His brother George Constantine, a Christian, put up this monument of his gratitude and grief in the year of our Lord 1727.”

“ The interest in this stone lies in the fact of its being the only Greek tombstone found in South India and the most ancient Greek tombstone anywhere in India. The opening words are from Wisdom, Chapter IV, verse 13. The full quotation is found in the Apocrypha.”

“ It is possible that the early records of Fort St. George may contain some reference to John Constantine and his brother George and I shall try to find if there is any information in the old papers at the India Office.”

II

Endorsement by the Superintendent, Archæological Survey, R.C. No. 411,
dated 28th June 1912.

Submitted.

A. REA,
Superintendent, Archæological Department.

Order—No. 919, Public, dated 29th July 1912.

Recorded.

2. Mr. Krishna Sastri's report is an interesting record of much valuable work accomplished during the year.

3. The Superintendent, Archæological Survey, will be requested to submit his views in regard to the conservation of the ancient monuments mentioned in paragraphs 3, 5 and 8 of part I of the report.

4. The programme of work for the next field season is approved.

(True Extract.)

A. G. CARDEW,
Ag. Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy,
Southern Circle (with forty copies).
„ the Superintendent, Archæological Survey.
„ the Superintendent, Government Museum.
„ all Collectors.
„ the Political department.
„ the Government of India, Department of Education (with C.L.).
„ the Government of Burma (with two copies and C.L.).
„ the Government of Ceylon (with C.L.).
„ the Director-General of Archæology (with C.L. and four copies).
Editors' Table.

